

Codex Bonifatius I



Volume II: The Pauline Epistles.

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Volume II
The Pauline Epistles

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From the Typesetter, not really the author, nor really a translator.

This started out as a re-typesetting exercise on Ranke's seminal work:

Codex Fuldensis: Novum Testamentum Latine: <https://archive.org/details/CodexFuldensis>

and there was always a wish in the back of my mind, to put the original work into English.

This is the site displaying high quality images of Cod Bon I, but with controlled accessibility:

<http://fuldig.hs-fulda.de/viewer/image/PPN325289808/1/>

I carefully downloaded the page images from this site, and assembled them into pdf documents, which I have uploaded to Archive.org, as follows:

Cod Bon I Facsimile: <https://archive.org/details/CodBon>

The bilingual Vulgate reference used for the non-Gospel part of the work can be found at:

<http://www.drbo.org/drl/index.htm>

The method of translation is by the use of parallel texts, and fragment substitution. My knowledge of Latin is limited, but this translation method produces remarkable results. Some knowledge of Latin is needed to understand how to correct the target text when the source text does not quite fit the key text.

Comments on this work in would be greatly appreciated.

My thanks are also due to Kevin P Edgecomb for the Prologue To The Letters Of Paul The Apostle.

And also to W. R. Cooper, whose translation of the Wycliffe New Testament, 1388, provided an excellent pattern for 'my translation'

Nearly all of the rest of 'my translation' are virtually direct copies from the Douay Rheims as found in the Novum Test-



amentum, by Loreto Publications: ISBN: 1-930278-65-9.

Loadicians, however is not present in the modern Vulgate, so I had to use the translation provided by Wilhelm Schneemelcher in the New Testament Apocrypha, Vol 2, ISBN 0-664-22722-8 put into English by R. McL Wilson. Pages 44 & 45.

This text then, is taken as a whole, but adjusted to better fit with the ms. Latin.

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Revision 6: Latin text reformatted to better represent the Ms. Some expansions restored to the original format to improve the match, such as **ih̄s** for **ihesus**, **x̄ps** for **christus**, and **s̄cs** for **sanctus**. Less common abbreviations have been expanded in small type. Some typos have been found and corrected.

Updated 31 Oct 2023 to better match with the Pandect

Updated 28 Mar 2024. Minor format editing completed.

Updated 06 Apr 2024. Borders corrected on Fly b

Updated 05 Jan 2025. Page 490 Line 5: copying error 'et' corrected to 'ei'. Also: page 613 Footnotes Line 1 (second) and Lines 23 & 24 improved.

Updated 08 Mar 2025. Page 501 Footnote Line 19, corrected to read 'ex **achaiae**'

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1	PRIMUM quaeritur quare	1	First is asked, for what reason
2	post euangelia. quae POST	2	after the Gospels, which are after
3	supplementum Legis sunt	3	a supplement of the Law
4	et in quibus nobis exem-	4	and in which are collected for
5	pla et praecepta ui-	5	us examples and precepts of
6	uendi plenissime diges-	6	living abundantly, the Apostle
7	ta sunt uoluerit aposto-	7	wanted to send these
8	lus. has epistulas ad singulas	8	letters to every one
9	quasque ecclesias destinare.	9	of the individual churches. And it
10	hac autem causa factum uidetur ut	10	was seen to have been for this reason, that as is known,
11	scilicet initia nascentis eccle-	11	the firstborn of the Church
12	siae nouis causis existen-	12	from new arising here-
13	tibus ^{praemuniret. ut et} praesentia atque	13	sies, ^{he strengthened so that} he cut off
14	orientia resecaret ui-	14	present and arising er-
15	tia. et postfuturas iac-	15	rors and also afterward ejected
16	taret quaestiones exem-	16	future questions by the exam-
17	plo prophetarum qui	17	ple of the Prophets, who
18	post editam Legem moy-	18	after the publishing of the Law
19	si. in qua omnia dei man-	19	of Moses, in which were col-
20	data legebantur nihilo-	20	lected all the commandments of
21	minus tamen doctrina	21	God, nevertheless still by its
22	sua rediuita semper po-	22	revived teaching the people
23	puli ^{com} praesere pec-	23	always restrained (their)
24	cata. et propter exem-	24	sins, and because of the exam-
25	plum libris ad nostram	25	ple in the books they indeed
26	etiam memoriam trans-	26	also left a memorial for
27	s miserunt. deinde quae-	27	us. Then is
28	ritur ^{cur} non amplius qua ^m	28	asked, for what reason did
29	decem epistulas ad ec-	29	he not write more than
30	clesias scripserit. de-	30	ten letters to churches. For
31	cem sunt enim cum illa	31	there are ten with that one
32	quae dicitur ad hebreos.	32	which is called "To the Hebrews."
33	Nam reliquae quattuor	33	For the remaining four
34	ad discipulos speciali-	34	are sent particularly
35	ter sunt porrectae. et ut	35	to disciples. So that
	ostenderet nouum non		he showed the New not to

Scriptis Ranke: Vocabula ARGUM. EPP PAUL. non eius, quod sequitur commentarioli aliquem titulum, qualis quidem in cod. non invenitur, sed nostram huius paginae sive columnae inscriptionem exhibent.

Line 1: Scriptis Ranke: Propter novum initium duo in cod. versus i. e. verba **PRIMUM**. . . **quae**, quibus accedit voc. **POST** minio scripti sunt. Ad marg. vides Victoris siglum.

Line 5: Scriptis Ranke: **praecepta**. Sequitur nescio cuius litera rasura. Line 11: Scriptis Ranke: **novis** rasura corr. e **NOBIS**. Verba **praemuniret. ut et** ab ipso scriba in loco et quidem supra verba **praesentia atque** suppleta sunt.

Lines 8 - 10: Scriptis Ranke: Quod edidi, originalis scribae textus est. C addidit quae sequuntur: **ad singulas quasque ecclesias destinare. hac autem causa factum uidetur ut scilicet** initia etc.

Line 12: Scriptis Ranke: **atque** corr. ex **adque**

Line 14: Scriptis Ranke: **excluderet** Victorina correctio verbi quod scriptum erat **iactaret**

Line 22: Scriptis Ranke: **compraessere** a V corr. e **compr.**

Lines 25 & 26: Scriptis Ranke: **tran-**||**smiserunt**

Lines 26 & 27: **quae-**||**ritur** ^{cur} **non** correctura scribae.

discrepare a ue ^{te} ri testa-	1	differ from the Old Testa-
mento. et se contra Le-	2	ment, and himself not to do (any-
gem non facere moysi	3	thing) against the Law of Moses,
ad numerum primo-	4	he arranged his letters (accord-
rum decalogi manda-	5	ing) to the number of the first
torum suas epistulas	6	Ten Words (decatalogue) of the
ordinauit. et quot ille	7	commandments, as many pre-
praeeptis ad pharao-	8	cepts as that one ordered those
ne instituit liberatus	9	freed from Pharaoh, the same
totidem ^{hic} epistulis a dia-	10	number this one taught those
boli et idolatriae ser-	11	purchased from ser-
uitute edocet adquisi-	12	vitute of the devil and idol-
tos. Nam et duas tabu-	13	atry. And also the most
las lapideas duorum	14	learned men have handed
testamentorum figu-	15	down (the tradition of) the
ram habuisse uiri eru-	16	two stone tablets to have been
p ^{er} ditissimi tradiderunt	17	a figure of the two Testaments.
Epistulam sane quae ad	18	Truly, some have contended
hebreos scribitur qui-	19	the letter which is written to the
dam pauli non esse con-	20	Hebrews not to be of Paul
tendunt. eo quod non	21	because it is not
sit eius nomine titula-	22	titled with his
ta. et propter sermo-	23	name, and because of the
nis stilique distantiam	24	distance of language and style,
sed aut barnabae iuxta	25	but rather either of Barnabas
tertullianum aut lucae	26	according to Tertullian, or of Luke
iuxta quosdam. uel cer-	27	according to some others, or in
te clementis discipu-	28	fact of Clement the disciple
li apostolorum epis-	29	of the Apostles and ordained
copi romanae eccle-	30	Bishop of the Roman
siae. post apostolos or-	31	Church after the apostles.
dinati quibus respon-	32	To which one should
dendum est. si prop-	33	respond: if, accordingly,
terea pauli non erit quia	34	it cannot be of Paul because
eius non habet nomen	35	it does not have his name.

Line 1: 'ue^{te}ri' modified by superscript to read 'ue^{te}ri'.
 Ranke accepts without comment.

Line 8: Scripsit Ranke: ad pharaone

Line 10: Scripsit Ranke: . totidem^{hic} epistulis
 correctura fortasse scribae.

Lines 25 & 27: Scripsit Ranke: iuxta corr. e iusta

Lines 33 & 34: Scripsit Ranke: pro-||pterea

Line 31: Scripsit Ranke: Syllabae [aposto] los or in loco
 raso scriptae.

ERGO NEC ALICUIUS ERIT	1	Therefore it cannot be of any-
quia nullius nomine Ti-	2	one because it is titled with
tulatur. quod si absur-	3	no name. But if that is
dum est. ipsius magis	4	absurd, it is better
esse credenda est. quae	5	to be believing it of him who
tanto doctrinae suae	6	shines with such eloquence
fulget eloquio. sed quo-	7	of his teaching. But be-
nia apud hebraeoru ^m	8	cause among the churches of
ecclesias quasi destruc-	9	the Hebrews he was considered,
tor legis falsa suspicio-	10	with a false suspicion, as a destroy-
ne habebatur. uoluit	11	er of the Law, he was willing,
tacito nomine de figu-	12	with name unspoken, to render
ris legis et ueritate xpi	13	account of the figures of the
reddere rationem. ne	14	Law and the truth of Christ, lest
odium nominis fronte	15	hatred of (his) boldly displayed
praelati utilitatem ex-	16	name be to exclude the
cludere lectionis. non	17	usefulness of the reading. It is
est sane mirum si elo-	18	truly not a wonder, if he is seen
quentior uideatur in	19	more eloquent in his own
proprio. id est hebreo	20	(language), that is in Hebrew,
quam in peregrino.	21	rather than in a foreign one,
id est greco quo ceterae	22	that is in Greek, in which lan-
epistulae sunt scripto	23	guage the other letters are writ-
sermone mouet etia ^m	24	ten. It certainly disturbs some
quosdam. quare roma-	25	that for some reason
norum epistula in pri-	26	the letter to the Romans is
mo sit posita cum eam	27	placed first, when reason
non primam scripta ^m	28	reveals it not written first. For
ratio manifestet. nam	29	this is shown by him to have
hanc se proficiscente	30	written travelling to
hierosolymam scripsis-	31	Jerusalem, when he was
se testatur. cum corin-	32	exhorting the Corinthians and
thios et alios ante iam	33	others before now by letters, as
ut ministerium quod	34	they collected the ministry which
secum portaturus	35	was carried with him.

Line 2: Scripsit Ranke: **nomine** corr. e **nomen**

Line 8: Scripsit Ranke: **apud** corr. ex **aput**

Lines 9 & 10: Scripsit Ranke: **destru-**||**ctor**

Line 13: Scripsit Ranke: **ueritate** corr. e **uaritate** ut vdtr.

Line 17: Scripsit Ranke: **excluderet** corr. ex **-re**.

Although I can see a mark inside the last 'e', it is not clearly a letter 't', and there is space above it for the said letter to be superscripted. I think Ranke is mistaken

here. Other manuscripts do not support.

Line 21: Scripsit Ranke: In voc. **peregrino** prius **r** super litera nescio qua erasa scriptum est. Note: It looks like 'l' to me.

Line 23: Other manuscripts have **scriptae**, reflecting **ceterae** and **epistulae**. There could be a grammatical error here.

Line 30: Other manuscripts have **proficiscentem**, reflecting **hierosolymam**. Grammatical error?

erat colligerint litte-	1	For which reason
ris adhortaturus sit	2	some want all the
unde intellegi quidam	3	epistles to be under-
uolunt ita omnes epis-	4	stood arranged thus:
tulas ordinatas ut pri-	5	that the first is set
ma poneretur. quam-	6	down which was sent
uis posterior fuerit	7	later, (and) that through
destinata. ut per singu ^{Las}	8	each of the ^{letters}
^{epistulas} gradibus ad perfectio-	9	^{by} steps he came to the
ra ueniretur. Roma-	10	more perfect. For the
norum namque pleri-	11	majority of the Romans were
que tam rudes erant ut	12	so ignorant, that they did not
non intellegerent di-	13	understand themselves to be
se gratia non suis me-	14	saved by the grace of God and
ritis esse saluatos. et	15	not by their merits, and
ob hoc duo inter se po-	16	on account of this duo,
puli conflictarent id-	17	the people struggled among
circo illos indigne ad-	18	themselves. Therefore, recal-
serit confirmare uitia	19	ling the former vices of the other
gentilitatis priora com-	20	nations. he asserted them to
memorans. chori-	21	need to be strengthened,
thus autem iam dicit sci-	22	And now he says the gift of
entiae gratiam esse	23	knowledge to be granted to
concessam. et non ta ^m	24	the Corinthians, for he does not
omnes increpat quam	25	so much rebuke all, as he
quor peccantes non in-	26	censures how they did not
crepauerint reprehен-	27	rebuke the sinners, as he
dit. sicut ait. auditur in-	28	says, "It is heard that there
ter uos fornicatio. et	29	is fornication among you," and
iterum congregatis uo-	30	again, "You are gathered
bis cum meo spū trade-	31	together with my spirit to
re huiusmodi ^{hominem} satanae.	32	deliver such ^{a one} to Satan."
In secunda uero laudan-	33	In the second (letter) they are
tur. et ut magis ac magis	34	truly praised and are admonished
proficiant admonentur	35	to advance more and more.

Lines 8 & 9: Scripsit Ranke: ^{epistulas} post scriptionem a
S uti videtur ad marg. notatum.

Line 18: Scripsit Ranke: Vocabuli ^{indigna} ultima syllaba
in rasura posita. Another manuscript has ^{indigere}
here, and spatial analysis suggests that what was erased
was the last four letters of ^{indigeret}.

Line 19: Scripsit Ranke: ^{confirmare} lineolis adhibitis e
-ri correctum.

Line 32: Scripsit Ranke: C ^{huiusmodi} ^{hominem}

Galatae iam nullius cri-	1	Now the Galatians
minis arquantur. nisi	2	show no other crimes
hoc tantum quod calidis-	3	except they had most
simis apostolis credi-	4	fervently believed in false
derunt. Ephesi sane	5	apostles. The Ephesians are
nulla reprehensione	6	truly worthy of no rebuke.
Sed multa laude sunt dis-	7	But much praise,
gni. quia fidem apostoli-	8	because they kept
cam seruauerunt.	9	the Apostolic Faith.
Philippenses etiam mul-	10	And the Philippians are
to magis conlaudantur	11	much more greatly praised,
qui nec audire quidem	12	who were not willing
falsos apostolos uolu-	13	even to hear false
erunt. Colossenses	14	apostles. And the Colossians
autem tales erant. ut	15	were of such a kind that,
cum ab apostolo uisi cor-	16	when they had not been
poraliter non fuissent	17	bodily seen by the Apostle,
hac laude digni habe-	18	they were considered worthy
rentur. Et si corpore	19	of this praise: "And if in the body
absens sum sed spū uo-	20	I am absent, I am with you
biscum gaudens et ui-	21	in the Spirit, rejoicing and
dens ordinem uestru ^m	22	seeing your order."
Thessalonicenses nihilo	23	The Thessalonians never
minus in duabus epis-	24	the less in both epistles
stulis omni laude prose-	25	with all praise were yet
quitur. eo quod non so-	26	honoured, such that not
lum fidem inconcussa ^m	27	only did they keep the un-
seruauerit ueritatis	28	shaken faith of the Truth,
sed etiam in persecutio-	29	but were indeed found
ne ciuium fuerint cons-	30	standing together in the
stantes inuenti. De he-	31	persecution of members. Truly
breis uero quid dicen-	32	something must be said of
dum est. quorum thes-	33	the Hebrews, of whom the
salonicenses qui plu-	34	Thessalonians, who are
rimum laudati sunt.	35	so highly praised,

Lines 3 & 4: Scripsit Ranke: calidissimis

Lines 7 & 8: Scripsit Ranke: δι-||^ϛgni. Prior syllaba in rasura scripta. This edit gives a hint for the pronunciation of 'gni'.

It is not as in accepted English, but it suggests it should be as 'ny', as in ^αgnus = 'anyus'

Lines 14 - 23: Scripsit Ranke: Juxta colossenses in margine cernitur siglum ^ϛ ut videtur, iuxta

Thessalonicenses ^ϛ quae notulae significare videntur, primum de his, tum de illis debuisse: id quod convenit illarum epistolarum ordini in cod. observato.

Line 24: Scripsit Ranke: duabus corr. ut vdtr e duobus

Lines 24 & 25: Scripsit Ranke: epi-||^ϛstulis

Line 28: Scripsit Ranke: seruauerit

Lines 30 & 31: Scripsit Ranke: con-||^ϛstantes

IMITATORES FACTI ESSE 1 are said to have been
 DICUNTUR SICUT IPSE AIT. 2 imitators, as he says:
 ET UOS FRATRES MEI IMITA- 3 "And you, brothers, have be-
 TORES FACTI ESTIS ECCLE- 4 come imitators of the churches
 SIARUM Domini. quae sunt in 5 of God which are in
 IUDAEA. eadem enim pas- 6 Judea, for you have also suf-
 SI ESTIS ET UOS A CONTRI- 7 fered the same from your own
 BULIBUS VESTRIS. quae ET 8 countrymen as they have too
 ILLI A IUDAEIS. apud ipsos 9 from the Judeans." Among them
 quoque hebreos eadem 10 he also recalls the
 commemorans dicens 11 same Hebrews, saying,
 Nam et uinctis compassi 12 "For you both had compas-
 estis et rapinam bono- 13 sion for the prisoners and
 rum uestrorum cum 14 you also received with
 gaudio suscepistis. coq- 15 joy the plundering of your goods,
 noscentes uos habere 16 knowing yourselves to have
 meliorem et manentem 17 a greater and lasting
 substantiam 18 substance."

.....

EXPLICIT ARGUMENTUM

INCIPIT ARGUMENTUM SOLIUS EPIS-

TULAE AD ROMANOS

ROMANI^{qui} ex iudaeis gentili- 27 Romans^{who are} of Judean and other
 busquae crediderunt 28 nations believed, but
 his superba contentio- 29 there was pride and conten-
 ne uolebant se alteru- 30 tion between them each
 Trum superponere. Nam 31 seeking superiority. For
 iudaei dicebant. Nos su- 32 the Judeans said: We are the
 mus populus Domini. quos ab 33 people^{of God}, which from the be-
 initio dilexit et fouit 34 ginning He loved and nourished.
 nos circumcisi ex gene- 35 We are circumcised, and the seed

Lines 8 & 9: Scripsit Ranke: ET a vetera manu ita margini
 illatum, ut a scriba ortum esse non dubitaverim. | ILLA
 in errore typothetae positum. Lege ILLI. | apud video
 tenui lineola mutatum esse in apud. Hoc igitur legas.
 'ILLA' I do not see, 'apud' is unnecessary.

Line 12: Scripsit Ranke: compassi corr. vel a V vel a S e
 compassi

Line 27 to page 371 line 1: The English here uses as a guide,

Wycliffe's translation of his Vulgate, modified only into
 a more modern dialect, and matched better to the Latin.

Lines 27 & 28: Scripsit Ranke: ROMANI^{qui} ex gentili-
 busquae

Lines 29 - 31: Scripsit Ranke: his Vocabuli ALteru-
 || Trum ultima syllaba in rasura scripta est.

Line 33: Scripsit Ranke: populus Domini correctum Victore
 iubente e populi Domini

re abraham ex stirpe sc̃a	1	of Abraham, of the holy stem
discendimus //// et no-	2	decended, and before now God
tus retro apud iudaea ^m	3	was only known to Judeans.
tantum deus nos de aegy ^p	4	We were delivered from Egypt
p to dī signis et uirtutibus	5	by God's signs and power
liberati. mare sicco	6	made free. The sea was dried
pertransiimus pe-	7	for us to cross on
de. cum inimicos nos-	8	foot, while our
tros grauissimi plu ^c	9	enemies were drenched
c tus inuoluerent. no-	10	with a great flood. To us
bis manna pluit dñs in	11	the Lord rained down Manna in
deserto. et quasi filius	12	the desert, and as His
suis caelestem pabul ^m	13	children ministered to us
ministrauit. nos die	14	heavenly food. He led
noctumque in columna nu-	15	us day and night with
bis ignisque praecessit.	16	a column of smoke and fire,
ut nobis inuium iter	17	that the path be clearly
ostenderet. atque ut	18	shown to us. Also, that
cetera eius circa nos	19	the rest of the great benefits
immensa beneficia ta-	20	wrought among us in
ceamus. nos soli digni	21	secret, we alone were worthy
fuimus dī legem acci-	22	to receive God's
pere et uocem dei lo-	23	law, and hear His
quentis audire. eiusque	24	voice speaking, so
cognoscere. uolunta-	25	to know His will,
tem. in qua lege nobis	26	in which law He promised
promissus est xp̃s.	27	us the Christ.
ad quos etiam ipse se ue-	28	To whom He Himself
nisse testatus est dicen ^s	29	witnessed, and said:
Non ueni nisi ad oues quæ	30	I came not, but to the sheep which
perierunt domus isrl̃.	31	perished of the house of Israel.
Cum uos ^{potius quam homines} canes ^{ue} appella-	32	And since dogs, ^{rather than men,} He would you be
r it. æquum ergo est	33	called, it is good therefore
ut hodie idola deserem-	34	that this day you desert the idols
tes. quibus ab initio deser-	35	which from the beginning you

Lines 1 & 2: Scripsit Ranke: ex stirpe sc̃a discendimus
eodem praeunte corr. e verbis, quae non amplius
cognosci possunt.

Lines 4 & 5: Scripsit Ranke: aegy^p || pto

Lines 9 & 10: Scripsit Ranke: plu^c || ctus

Line 18: Scripsit Ranke: atque iubente V a C corr. ex adque

Line 32: Scripsit Ranke: C [canes] potius quam homines

Lines 32 & 33: Scripsit Ranke: C appella^{ue}rit corr. ut
vdtr. ex appella^{ue}rit

Line 33: Scripsit Ranke: æquum^m

uistis nobis compare-	1	would have us to wor-
mini et non potius in pro-	2	ship, and can you not rather in the
selvitorum locum ex	3	place of proselytes of the
legis auctoritate et con-	4	authority of the Law and con-
suetudine deputemi-	5	stitution be our depu-
ni. et hoc ipsum non me-	6	ties and as yet you merit
rebamini. nisi quia lar-	7	this not, save for largesse
ga dī semper clementia ^m	8	of God, always merciful
uoluit uos ad nostram	9	would have you
imitationem admitte-	10	admitted into our
rem. gentes etiam e con-	11	sect. And then the Heathens, on
trario respondebant	12	the contrary, replied:
quanta maiora erga uos	13	Greater than the benefits
beneficia narraueritis	14	of which you tell:
Tanto maioris. uos crimi-	15	Even more of your crimi-
nis reos esse monstra-	16	nal guilt demon-
uitis. Semper enim his	17	strates. Always, despite these
omnibus extitistis in-	18	great benefits you were un-
grati. nam ipsis pedibus	19	grateful, for with the same feet
quibus aridum mare tran-	20	that passed dry over the
sistis. Ludebatis ante ido-	21	sea, you danced before idols
la quae fecistis. et ipso	22	which you made, and with the
ore quo paulo ante ob	23	same mouth which a little
necem aduersarii dñō	24	before, you praised the Lord
cantaueratis. simola-	25	with songs, you pro-
cra uobis fieri popos-	26	posed that idols be
citis. illis oculis uene-	27	made. And with the same eyes
randa. quibus dñm in nube	28	which venerated God who
uel igni conspicere so-	29	usually appeared in the cloud
lebatis. manna quoque	30	and fire. The manna also
apud uos fastidio fuit.	31	you took with distaste.
Et semper in deserto	32	And always in the desert
contra dñm murmu-	33	you murmured against
ratis ad aegyptum.	34	the Lord, of Egypt,
unde uos manu ualida	35	from which by a strong hand

eicerat uolentes redi-	1	he brought you forth, wishing to
re quid plura ita patres	2	return. What is more, your
uestri crebra prouoca-	3	fathers, much complaining, pro-
tione dñm irritauerunt	4	voked the Lord to wrath
ut omnes in heremo mor-	5	so that all died in the
rerentur nec plus ex	6	desert, and none of
senioribus eorum quam	7	the elders but
duo homines. terram	8	two men entered
promissionis intrarent	9	the promised land.
Sed quid antiqua replica-	10	But why do we unroll tales of
mus. Cum etiamsi illa	11	antiquity? While the least of
minime fecissetis.	12	these things you have yet to do,
hoc solo uos nemo dis-	13	for this alone no one will judge
nos ueniae iudicaret.	14	you worthy of forgiveness.
Quod dñm xpm prophe-	15	Though the Lord Christ was,
tarum semper uobis	16	by the prophets voices,
uocibus repromissum	17	always promised to you,
non solum suscipere	18	not only would you not
noluistis. sed etiam	19	accept him, but also you had
morte pessima perimis-	20	him killed in the most cruel
tis. quem nos ut cognou-	21	way. Him, we, as soon
imus statim credidi-	22	as we heard believ-
mus. cum nobis de eo	23	ed, when nothing had
non fuerit ante prae-	24	been prophesied to us
dicatum. unde proba-	25	beforehand, so it is well
mus quod. idolis serui-	26	proven that we served
uimus non obstinatio-	27	idols, not out of obstinacy or
nes mentis sed ignoran-	28	malice, but rather through
tiae deputandum. qui	29	our ignorance. Whom
enim agnitum ilico se-	30	we follow now understood
quitur olim utique fuis-	31	immediately that we would
set secutus si ante cogn-	32	have followed before, had we
ouisset. Si autem. uos	33	known before. And so, you,
de generis nobilitate	34	of noble ancestry
iactatis quasi non moru-	35	boast, as if it is, not following

Lines 27 & 28: Scripsit Ranke: **OBSTINATIONI** iubente V
corr. ex **OBSTINATIONES**, ut videtur.

Lines 28 & 29: Scripsit Ranke: **IGNORANTIAE** corr. ex —A

Lines 32 & 33: **CO-COGNOUISSET**.

Line 33: Scripsit Ranke: **Si autem** quae correctio a
scriba orta esse potest.

IMITATIO MAGIS QUAM	1	good manners, rather than
CARNALIS NATIVITAS NOS	2	beastliness, which makes us
FIAT FILIOS ESSE SCORUM. DENIQUE ESAU ET ISMAEL.	3	to be the children of the Holy
CUM EX ABRAHAE	4	One: in short, both Esau and Is-
STIRPE SINT MINIME IN	5	mail are of Abraham's
FILIOS REPUTANTUR. HIS	6	blood, but neither is
TALITER ALTERCANTIBUS	7	counted as his son. And
APOSTOLUS SE MEDIUM	8	while they so strive, the
INTERPONENS. ITA PARTIUM DIRIMIT QUAE	9	Apostle, as mediator,
STIONES. UT NEUTRUM EORUM	10	intervenes, so evenly
SUA IUSTITIA SALUTEM	11	settling the questions
NEQUE CONFIRMET. AMBOS UERO POPULOS ET SCIENTER ET GRAVITER DELI-	12	so that neither of them
QUISSSET. IUDAEOS QUOD	13	could justify themselves by
PER PRAEUARICATIONEM	14	their own merit. (Indeed
LEGIS DOMINUM INHONORAUERINT. GENTES UERO QUOD	15	both peoples both know
CUM COGNITUM DE CREATURE	16	ingly, and gravely had tres-
CREATOREM UT DOMINUM DEBUERINT	17	passed.) The Judeans, because
UENERARI GLORIAM EIUS	18	by perverting
IN MANU FACTA SIMULACRA MUTAUERINT	19	the law, they had dishonoured
UTROSQUE ETIAM	20	God, and the heathens indeed, be-
SIMILITER UENIAM CON-	21	cause they thought a creature
SECUTOS AEQUALES ESSE	22	the creator, to be as God,
UERISSIMA RATIONEM	23	venerating His glory,
DEMONSTRAT PRAESERTIM CUM IN EADEM LEGE	24	in the hand made images becoming
PRAEDECTUM SIT ET IUDAEOS	25	idolatry. And so to both,,
ET GENTES AD CHRISTI FIDEM	26	a pardon is given
UOCANDOS. OSTENDAT	27	in equal measure.
QUAM OB REM UICISSIM	28	It shows most truly, and
EOS HUMILIANS AD PACE	29	rationality, especially when
	30	in the same law
	31	it was foretold: Both Judeans
	32	and heathens to Christ's faith
	33	must be called.
	34	For this reason, let each of
	35	them in humility, be at peace

Line 13: Scripsit Ranke: **SALUTĒ** :: the dash over the 'e' indicates a following 'm'

Lines 14-17: Scripsit Ranke: **[CONFIRMET] AMBOS UERO POPULOS ET SCIENTER ET GRAVITER DELIQUISSSET**
This is marked for deletion, yet Wycliffe finds it in his Vulgate, translating it thus: 'But he showed that both peoples that they had gravely trespassed'. I have given a closer translation to the Latin, but enclosed it in brackets.

Line 1:

Ra: 172:20

Lines 21 & 22: Scripsit Ranke: Syllabae **[CREA] TURA CREA** uti vdtr. Victore iubente ad marginem suppletæ.

Line 24: Scripsit Ranke: **SIMULACRA** voc. itidem V iubente textui ingestum.

Line 28: Scripsit Ranke: **RATIONEM**

Line 31: Scripsit Ranke: **PRAEDECTUM SIT ET**

Line 33: Scripsit Ranke: **[UOCANDOS] OSTENDAT**, quod voc. insuper erasum est.

Stitching visible here in ms.→

ET CONCORDIA COHORTATUR	1	and harmony with the other.	
	2		
EXPL. ARGUMENTUM	3	END OF THE TOPICS	
	4		
IꝆC. CONCORDIA EPISTULARUM	5	BEG. CONCORDANCE OF EPISTLES	
	6		
De unitate ecclesiae.	7	Of the unity of the church:	
ad corinthios. i. cap. ii.	8	1st To Corinthians I, chap. II.	452
ad ephē. xiiii. xv. ad phi-	9	To Ephesians, XIII, XV. To Phi-	571 572
lip̄. v. vi. et vii. ad co-	10	lippians, V, VI, & VII. To Co-	587 588
lossenses. xiiii.	11	lossians, XIII.	589 628
De perfectis. ad corin̄. i.	12	Of the perfect: To Corint. I,	451
cap. ii. vii et lxiii. ad co-	13	chap. II, VII, & LXIII. To Co-	452 454
rin̄. ii. cap. xxiii. ad	14	rinth. II, chap. XXIII. To	479 528
ephē. i. et xv. ad philip̄.	15	Ephesians, I & XV. To Philip-	564 572
xii. ad colossenses iii.	16	prians, XII. To Colossians, III,	593 623
et xxvi. ad tessalē. i. i	17	& XXVI. To Thessal. I, I &	631 600
et xxiii. ad timothē. ii. xvii.	18	XXIII. To Timothy II, XVII.	610 661
De dño patre quod ante	19	Of the Lord, the Father,	
saecula dñm. filium	20	that before the worlds,	
nobis promiserit. que ^m	21	promised to us the Lord	
postea suis temporibus	22	his son, who later in time	
declarauit. ad corin̄.	23	has declared it: To Corinth.	
p̄. vii. ad titum i.	24	I, VII. To Titus, I.	454 666
De aedificio cultuque doc-	25	Of the building of culture and	
trinae. ad corin̄. i. xii.	26	learning: To Corinth. I, XII.	457
ad ephē. viii. et xv. ad	27	To Ephes., VIII, & XV. To	569 572
colossenses. vi. et x.	28	Colossians, VI, & X.	625 626
De sc̄is hominibus. quod	29	Of the saints, that they are	
templum sint dī. ad co-	30	the temple of God: To Co-	
rin̄. p̄. xiii. ad corin̄.	31	rinth. I, XIII. To Corinth.	458
ii. xviii. ad ephē. viii.	32	II, XVIII. To Ephes., VIII.	519 569
De integritatem apostoli	33	Of the itegrity of the apostles	
et quod semper mani-	34	and that their hands were	
bus sit operatus.	35	always busy:	

ad corin̄. p̄. xviii. et xii.	1	To Corinth. I, XVIII, & XII.	460 457
ad corin̄. ii. cap̄. xviii.	2	To Corinth. II, chap. XVIII,	520
et xxv. et xxvi. et xxvii.	3	& XXV, & XXVI, & XXVII.	531 532
ad. tessaL. p̄. cap̄. vi. ad	4	To Thessal. I, chap. VI. To	536
tessaL. ii. cap̄. vii.	5	Thessal. II, chap. VII.	602
De apostoli potestate. ad	6	Of the power of the apostles: To	616
corin̄. p̄. cap̄. xxi. et xxii.	7	Corint. I chap. XXI, & XXII. To	461 462
ad corin̄. ii. cap̄. xxiii. et xxvii.	8	Corint. II chap. XXIII & XXVII.	528 536
De absentia corporis apos-	9	Of the bodily absence of the Apos-	
toli et praesentia sp̄s.	10	tle, and his spiritual presence:	
ad corin̄. i. cap̄. xxii. ad	11	To Corinth. I, chap. XXII. To	462
coloss̄. cap̄. v. ad tessaL.	12	Coloss., chap. V. To Thessal.	624
i. cap̄. viii.	13	I, chap. VIII.	603
De traditione peccantium ^m	14	Of the tradition, of the sinners	
satanæ. ad corin̄. p̄.	15	of Satan: To Corinthians I,	
cap̄. xxiii. ad timot̄. p̄. iii.	16	chap. XXIII. to Timothy I, III.	462 640
De separatione sc̄orum	17	Of the separation of the saints,	
ab eis qui contra legem	18	from those who live contrary to	
uiuant. ad corin̄. p̄. cap̄.	19	the law: To Corinth. I, chap.	
xxv. ad corin̄. ii. cap̄.	20	XXV. To Corinth. II, chap.	463
xviii. ad ephes̄. xxii. ad	21	XVIII. To Ephes., XXII. To	519 576
tessaL. ii. cap̄. vii. et viii.	22	Thessal. II, chap. VII & VIII.	616 617
ad timoth̄. p̄. cap̄. xxiii.	23	To Timothy I, chap. XXIII,	648
et xxvi. ad timoth̄. ii. cap̄. xiii.	24	& XXVI. To Timot. II, chap. XIII	649 659
De baptismi gratia uniuersa	25	Of the grace of baptism	
crimina diluente.	26	washing away all sin:	
ad corin̄. p̄. cap̄. xxiii.	27	To Corinth. I, chap. XXIII.	462
ad titum cap̄. v.	28	To Titus, chap. V.	669
De sc̄is quod membra sint	29	Of the saints who are members of	
dn̄i. ad corin̄. p̄. cap̄.	30	the Lord: To Corinth. I, chap.	
xxviii. lv. et lxi. ad galā.	31	XXVIII, & LXI. To Galat.,	465 486
cap̄. v. ad ephes̄. ii et xv.	32	chap. V. To Ephesians, II, & XV,	545 565
et xxiii. et xxv. ad coloss̄.	33	& XXIII, & XXV. To Coloss.,	572
cap̄. ii. et iii.	34	chap. II, & III.	577 577
De libero et seruo in dn̄o.	35	Of freemen and slaves in the Lord,	621 623

quod sint aequaliter	1	that they are equally freed	
conliberti. ad corint̃. p̃.	2	together: To Corinth. I,	
et xxxvii. et lxi. ad galã.	3	both XXXVII, & LXI. To Galat.,	468 486
xvi. ad coloss̃. xiii.	4	XVI. To Colossians, XIII.	552 628
De contemptu inanis glo-	5	Of the contempt, and the vain	
riae ac praesentis. ad	6	glory and to the present: To	470
corint̃. p̃. xxxviii. ad ga-	7	Corinth. I, XXXVIII. To Ga-	558 588
lã. xxx ad philip̃. vi.	8	lat., XXX. To Philipp., VI.	602
ad tessal̃. p̃. v.	9	To Thessal. I, V.	
De dño patre quod unus	10	Of the Lord, the Father, who is	
est et de uno filio me-	11	One, and of One Son and me-	
diatore dī et hominū ^m	12	diator for God and Mankind,	
dño xp̃o ih̃u. ad corint̃.	13	Lord Jesus Christ: To Corint. I,	472 551
p̃. xl. ad galã. xiiii. ad ephes̃.	14	XL. To Galat., XIII. To Ephes.,	572 665
xiiii. ad titum p̃. et vi.	15	XIII. To Titus, I, & VI.	670
De his qui sacrariis deser-	16	Of those who serve the church,	
uiunt. quod de sacrario	17	that services may be per-	
debeant exhiberi. ad cor̃.	18	formed there: To Corint.	472 647
p̃. xl. ad timot̃. p̃. xviii.	19	I, XL. To Timothy I, XVIII.	666 670
ad titum ii. et vi.	20	to Titus, II, & VI.	
De apostolo omnibus placen-	21	Of the Apostle all things pleasing	
te per omnia. ad corint̃.	22	in all things: To Corinth. I,	457 479
p̃. xii. et lii.	23	XII, & LII.	
De traditione apostolica	24	Of the apostolic tradition	
quod a nemine debeat	25	which no one should	
immutari. ad corint̃. p̃.	26	change: To Corinth. I,	479 544
liii. ad galã. ii. ad philip̃.	27	LIII. To Galat., II. To Philipp.,	594 594
xiii. et xv. ad coloss̃. vi.	28	XIII & XV. To Coloss., VI.	625
ad tessal̃. p̃. xiii. ad tes-	29	To Thessal. I, XIII. To Thes-	606
sal̃. sec̃. iii et vii. ad ti-	30	sal. II, III, & VII. To Ti-	615 616
mot̃. p̃. iii et viii et xxii	31	mothy I, III, & VIII, & XXII,	640 643
et xxviii et xxx ad timot̃.	32	& XXVIII, & XXX. To Timothy	648
sec̃. iii et viii. et xvi.	33	II, III, & VIII, & XVI.	650 651
De heresis ad corint̃. p̃. lvi.	34	Of heresy: To Corinth. I, LVI.	655 655
ad galã. xxviii. ad tit̃. viii.	35	To Galat., XXVIII. To Tit., VIII.	658 660
			481
			557 670

De destructione prophe-	1	Of the destruction of the prophe-	
tiae ad que linguarum	2	cy, and in working languages,	
et omnium quae ex par-	3	and on the part of all the things	
te sunt cum id quod per-	4	which are, when that which is	
fectum est fuerit decla-	5	perfect is that it has been decla-	486
ratum. ad corint̃. p̃. LXI.	6	red: To Corinth. I, LXI.	572
ad ephes̃. xv.	7	to Ephes., XV.	
De examinatione prophe-	8	Of the examination of prophe-	
tiae. ad corint̃. p̃. LXIII.	9	cy: To Corinth. I, LXIII.	492
ad tessal̃. p̃. xxii.	10	To Thessal, I, XXII.	610
De silentio mulierum in	11	Of the silence of women in	
ecclesia. ad corint̃. p̃.	12	church: To Corinth. I,	
LXIII. ad timot̃. p̃. vii.	13	LXIII. To Timothy I, VII.	492 641
De resurrectione. ad corint̃.	14	Of the resurrection: To Corinth.	
p̃. LXV. ad tessal̃. p̃. xvii.	15	I, LXV. To Thessal. I, XVII,	475 607
et xviii. ad tessal̃. sec̃. ii.	16	& XVIII. To Thessal. II, II.	608 613
De exponendo ueterem	17	Of putting out the old	
et induendo nouum ho-	18	and putting on the new	
minem. ad corint̃. p̃.	19	man: To Corinth. I,	
LXV. ad ephes̃. xvii. ad	20	LXV. To Ephes., XVII. To	493 574
coloss̃. xiii.	21	Coloss., XIII.	628
De collectis et ministerio	22	Of the collection, and ministry,	
quod fit in sc̃is. ad corint̃.	23	done for the saints: To Corint.	
p̃. LXVI. ad corint̃. sec̃.	24	I, LXVI. To Corint. II,	499
xxi. et xxii.	25	XXI, & XXII.	523 523
De adulterantibus uerbu ^m	26	Of those who corrupt the word	
di. ad corint̃. sec̃. v. et viii	27	of God: To Corint. II, V, & VIII.	508 512
De commendantibus se-	28	Of those who commend	
met ipsos. ad corint̃.	29	themselves: To Corint. II,	
sec̃. vii. et xxiii.	30	VII, & XXIII.	510 528
De duobus testamentis. ad	31	Of the two covenants: To	
corint̃. sec̃. viii. ad gal̃.	32	Corint. II, VIII. To Galat.,	511
xxiii.	33	XXIII.	554
De dō istius saeculi. ad co-	34	Of the god of this world: To Co-	
rint̃. sec̃. x. ad ephes̃.	35	rint. II, X. To Ephes.,	513

III ET XXX	1	III, & XXX.	566 579
De dñō x̄pō quod imago	2	Of the Lord Christ who is the image	
est dī. ad corint̄. sec̄. x.	3	of God: To Corint. II, X.	513
ad philipp̄. vi. ad colos̄. ii.	4	To Philipp., VI. To Colos., II.	588 621
De dissolutione terreni	5	Of the dissolution of the earthly	
corporis ac praesen-	6	body and of the present.	
tis. ad corint̄. sec̄. xii.	7	To Corinth. II, XII.	515
ad philip̄. v. ad timot̄.	8	To Philipp., V. To Timothy	587
sec̄. xx.	9	II, XX.	661
De sc̄is quod quantum aua-	10	Of the saints who from such	
ritiam fugerint. tantu ^m	11	avarice flee, only as	
abundanter quod opus	12	abundantly as they	
est debeant. ad usus pro-	13	need to be for their	
prios reservare. ad	14	own uses reserved: To	
corint̄. sec̄. xxii. ad tim-	15	Corinth. II, XXII. To Timo-	523
ot̄. p̄. xviii. xxvii. et xxviii.	16	thy, I, XVIII, XXVII, & XXVIII.	647 649 651
De seductoribus. ad corint̄.	17	Of the seducers: To Corinth.	
sec̄. xxvi. ad gal̄. xxv.	18	II, XXVI. To Galat., XXV,	532 556
xxvii. et xxxv. ad ephes̄.	19	XXVII, & XXXV. To Ephes.,	557 560
xxii. ad philip̄. xi. et xiii.	20	XXII. To Philipp., XI, & XIII.	576 591 594
ad coloss̄. v. vii. et x.	21	To Coloss., V, VII, & X.	624 625 626
ad timot̄. p̄. x. et xxvi.	22	To Timothy I, X, & XXVI.	644 649
ad timot̄. sec̄. xxi. et	23	To Timothy II, XIII, &	659
xv. ad titum ii.	24	XV. To Titus, II.	660 666
De falsis fratribus. ad corint̄.	25	Of the false brethren: To Corinth.	
sec̄. xxvi. ad gal̄. vi.	26	II, XXVI. To Galat., VI.	532 546
De apostolo hominibus	27	Of the apostle of the men of	
displacente. ad gal̄. iii.	28	dissatisfaction: To Galat., III.	544
ad tessal̄. p̄. iii.	29	To Thessal. I, III	601
De sc̄is ex gentibus. quod ob-	30	Of the saints, of the other	
servationem ueteris	31	nations that they need not to	
testamenti non debe-	32	keep the observance of the	
ant custodire. ad galā.	33	Old Testament: To Galat.,	
xx. ad colos̄. viii. ad tit̄. ii.	34	XX. To Coloss, VIII. To Tit., II.	542 626 666
De mutua sustentatione	35	Of the mutual support of	

Lines 15 & 16: Ranke fails to notice that the addresses given in **TESSAL̄. p̄.** do not exist, and such that do, refer to other subjects. Looking for likely target, I find that **TIMOT̄. p̄.** has the addresses indicated, and they do match reasonably with the subject matter, so I have

edited the copy accordingly to **TIMOT̄. p̄.**, hence I have also altered the translation accordingly to Timothy I
Line 23: Ms. has **xxiiii** in error for **xiiii**. Here I have marked it for correction, and corrected it in translation.

s̄cōrum. ad galat̄. xxxi.	1	the saints: To Galat., XXXI.	558
ad ephes̄. xiii. et xviii.	2	To Ephes., XIII, & XVIII.	571 574
ad coloss̄. xviii. ad tessal̄.	3	To Coloss., XVIII. To Thessal.	629
p̄. xxii.	4	I, XXII.	610
De opere manuum ut alie-	5	Of the work of hands that	
num non accipiat̄. et	6	another rejects, and	
ad usus proprios nihil	7	to their own use, nothing	
desit̄. ad ephes̄. xviii.	8	left: To Ephes., XVIII.	574
ad tessal̄. p̄. xv. ad tessal̄.	9	To Thessal. I, XV. To Thessal.	607
sec̄. vii. et viii.	10	II, VII, & VIII.	613 616 616
De sc̄is quod d̄m debeant	11	Of the saints who ought to	
in omnibus imitari. ad	12	imitate God in all things: To	
ephes̄. xx. ad tessal̄. p̄. ii.	13	Ephes., XX. To Thessal. I, II.	575 600
De psalmis et hymnis et can-	14	Of the psalms, hymns and songs	
tis in cordibus conc̄i-	15	singing in their hearts to-	
mentis. ad ephes̄. xxiii.	16	gether: To Ephes., XXIII.	554
ad coloss̄. xiiii.	17	to Coloss., XIII.	628
De subiectione mulieru ^m	18	Of the subjection of women	
ad maritos. ad ephes̄.	19	to their husbands: To Ephes.,	
xxiii. ad coloss̄. xvi.	20	XXIII. To Coloss., XVI.	577 629
De uirorum dilectione	21	Of the men to love	
ad coniuges. ad ephes̄.	22	their wives: To Ephes.,	
xxvi. ad coloss̄. xviii.	23	XXV. To Coloss., XVIII.	577 629
De obsequio filiorum. ad	24	Of the submission of children: To	
ephes̄. xxvi. ad coloss̄.	25	Ephes., XXVI. To Coloss.,	578
xviii.	26	XVIII.	629
De parentum erga filios	27	Of parents treating their children	
temperamento. ad eph̄.	28	fairly: To Ephes.,	
xxvii. ad coloss̄. xviii.	29	XXVII. To Coloss., XVIII.	578 629
De seruorum obsequio.	30	Of the compliance of slaves:	
ad ephes̄. xxviii. ad coloss̄.	31	To Ephes., XXVIII. To Coloss.,	579
xx. ad timo ^t . p̄. xxv.	32	XX. To Timothy I, XXV.	630 648
ad titum iii.	33	To Titus, III.	668
De temperamentia domi-	34	On temperaments of lords:	
norum. ad ephes̄. xxviii.	35	To Ephes., XXVIII,	579

Lines 22 & 23: Ms. incorrectly has ~~ephes̄. xxvi.~~ in place of ~~ephes̄. xxv.~~

Here I have marked the error for deletion, and corrected it in the translation.

ad coloss̃. xxi.	1 To Coloss., XXI.	630
De apostolo petente sc̃os.	2 Of the Apostle asking of the saints,	
ut pro eo in orationibus	3 that for him, in their prayers,	
postularent. ad ephes̃.	4 they plead: To Ephes.,	
xxx. ad coloss̃. xxv. ad thes̃.	5 XXX. To Coloss., XXV. To Thes.	580 631
p̃. xx ⁱⁱ . ad thes̃. sec̃. v.	6 I, XXIII. To Thes., II, V.	610 615
De praesbyteris quo ipsi	7 Of the presbyters, where these	
fuerint aliquando	8 would sometime have become	
episcopi. ad timoth̃. p̃.	9 bishops: To Timothy I,	
viii. ad titum̃. ii.	10 VIII. To Titus, II.	636 666
De spe sc̃orum quod cum	11 Of the hope of the Saints who	
dño xp̃o in dō abscon-	12 with the Lord Christ, would be	
dita sit in caelis. ad phi-	13 safe in God's Heavens: To Phi-	
lip̃. xiii. ad col̃. ii. et xi.	14 lip., XIII. To Coloss. II, & XI.	594 621 626
De mutua correptione	15 Of the mutual correction of	
sc̃orum. ad coloss̃. xiii.	16 the saints: To Coloss., XIII.	628
ad thes̃. p̃. xii. ad thes̃.	17 To Thessal. I, XII. To Thessal.	605
sec̃. viii.	18 II, VIII.	617
De fabulis et genealogiis	19 Of fables and genealogies,	
et doctoribus uanis. ad ti-	20 and teachers of vanities: To Ti-	
moth̃. p̃. i. xl. xxxvi. ad	21 mothy I, I, XI, XXX. To	638 644 651
timoth̃. sec̃. xviii. et xviii.	22 Timothy II, XVIII, & XVIII.	661 661
ad titum̃. ii. et vii.	23 To Titus, II, & VII.	666 670
De episcoporum formu-	24 Of the bishops formula	
la. et de diaconorum	25 and of the diaconate:	
ad timoth̃. p̃. viii. ad tit̃. ii.	26 To Timothy I, VIII. To Tit., II.	642 666
De sp̃u. sc̃o. perfidia nouis-	27 Of the holy spirit, falsehood,	
simi temporis per apos-	28 the last days, by the Apo-	
tolum praedicante. ad	29 stle's preaching: To	
timoth̃. p̃. x. ad tim̃. s. xiii. et xviii.	30 Timothy I, X. To Tim. II, XIII & XVIII.	636 659 661
De imperio docentium. ad tim̃. p̃.	31a Of the authority of teachers: To Timothy I,	
xiii. ad tit̃. v. ad phil̃. iii.	31b XIII. To Titus, V. To Philemon, III.	645 664 672
De doctorem ut se ipsum	32 Of a teacher, that he himself	
formulam discipulis	33 might present the formula	
bonis operibus debeat	34 of the disciples good	
exhibere. ad thessal̃.	35 works: To Thessal.	

Lines 5 & 6: Ms. has incorrectly thes̃. p̃. xxvii., where it should have thes̃. p̃. xxiii.. Here marked accordingly, and corrected in the translation.

Lines 20 & 21: timoth̃. p̃. i. xl. xxxvi., makes no sense. Timothy I only goes up to XXX. Reading however as: timoth̃. p̃. i. xi. xxx. is possible, and this makes some sense. Therefore I have marked the ms, so, and translated accordingly. Likewise the following.

Line 22: timoth̃. sec̃. xxiii. et xviii, xxiii makes no sense and is out of order. xviii makes sense and is in order.

Line 30: For tit̃. ii. read tim̃. s.

Lines 30 & 31: Scripsit Ranke: Vocabula ad tit̃. ii. xiii. et xviii de imperio do centium. ad tim̃. p̃. xiii. ad tit̃. v. ad phil̃. iii. super verbis rasis scripta sunt, quae quem tenorem habuerint non patet. This whole insertion works badly.

sēc̄. vii. ad timotheum	1	II, VII. To Timothy	616
p̄. xiii. ad timoṯ. sēc̄. viii.	2	I, XIII. To Timothy II, VIII.	636 658
ad titum iii.	3	To Titus, III.	667
De eo quod possibile sit om-	4	Of the fact that everything	
nibus et necesse uni-	5	is possible and necessary	
uersa mandata domi-	6	to fully observe all the of	
nica plenissime cus-	7	the Lord's command-	
todire. ad romanos	8	ments: To Romans,	
vi. ad corinṯ. p̄. xxvii.	9	VI. To Corin. I, XXVII.	391
ad gal. xxv. ad titum ii.	10	To Galat, XXV. To Titus, II.	556 666
	11		
EXPL. CONCORDIA	12	END. THE CONCORDANCE.	
	13		
INC. CAP. TESTIMONIORUM	14	BEG. HDGS. OF THE TESTIMONY.	
	15		
SUBIECTORUM DE EPIST.	16	OF THE SUBJECTS OF THE EPISTLE.	
	17		
PAULI. APOSTOLI. AD ROMANOS	18	OF PAUL, APOSTLE, TO THE ROMANS.	
	19		
i. De incarnatione dñi ih̄u	20	On the Incarnation of Lord Jesus	387 1
x̄p̄i ante omnem æuū ⁿ	21	Christ ordained, before all	
præordinata	22	eternity.	
ii. Quod pro fide romano-	23	Because of the faith of the	387 29
rum qua x̄p̄iani esse	24	Romans who begin to be	
coeperunt dō apos-	25	Christians, the Apostle	
tolus gratias agit ut	26	gives thanks to God, that	
probetur fidem in dñm	27	faith in God is proven,	
muneris esse diuini	28	to be gift of the divine.	
iii. De eis qui cognoscent-	29	Of them who knowing God,	388 19
tes dñm creaturas	30	worshiped the creature	
pro creatore coluerūt	31	instead of the creator.	
iiii. De his qui sua crimina	32	Of those who, quick, to	389 8
in aliorum actione	33	condemn the actions	
condemnant et ipsi	34	of others, forget the	
in suam impietate	35	impiety they	

Line 12: Manuscript has incorrectly 'CAPITULATIO'. Here corrected to 'CONCORDIA'. Ranke fails to notice error.

	pERSISTUNT	1	persist in.	
v.	De Lege Litterae et de Le-	2	Of the letter of the law,	390 22
	ge naturae quibus om-	3	and the law of nature,	
	ne hominum genus	4	by which all the men,	
	una condicione con-	5	of all condition are	
	cluditur	6	ruled.	
vi.	De occulto iudeo et spi-	7	Of secret Judean, and spritual	391 35
	ritaliter circumcisio	8	circumcision, by	
	cui plurimum per in-	9	which most profit by the	
	tellegentiam pro-	10	knowledge, of the statutes	
	sunt statuta legalia	11	of the Law.	
vii.	De generali remissio-	12	Of the general remission	395 32
	ne peccatorum qua	13	of sins, which all	
	nemo non indiget	14	need, which confers	
	quam sola confert	15	the grace of God	
	gratiam dī per fidem	16	through faith in	
	xpi quoniam lex pec-	17	Christ alone, because the	
	catum ostendit. ca-	18	law the sin of shows,	
	uendum non delet	19	we must take care not	
	admissum	20	to deny the the sin.	
viii.	Quod beatus abraham	21	How the blessed Abraham,	396 16
	priusquam praecep-	22	before the commandment	
	tum circumcisionis	23	of circumcision,	
	acciperet fidem ius-	24	accepted the faith that jus-	
	tificatus sit et non	25	tification was not made	
	secundum carnis	26	according to the law of	
	propaginem sed se-	27	the flesh, but ac-	
	cundum fidei unita-	28	cording to the unity	
	tem factus sit. Om-	29	of the faith. This	
	nium gentium pater	30	father of all the nations	
	quia in abrahae semi-	31	in Abraham's seed,	
	ne quod est xps erat	32	which is in Christ was	
	futura benedictio	33	to be a blessing.	
viii.	De perseuerantia fi-	34	On the persistence of	397 1
	dei. cuius fortitudo	35	faith, whose strength	

x.	est pax et dilecti ⁹ dī	1	is peace and the beloved of God.	
	x. De peccato adae quod	2	Of the sin of Adam, which	399 3
	in omnes homines	3	is in all men,	
	sine cuiusquam ex-	4	without any ex-	
	ceptione transibit	5	ception, shall pass away,	
	nec euacuatur nisi	6	not to be forgiven except	
	in xpo ihu qui solus	7	in Christ Jesus, who alone,	
	sic humana naturam	8	as the human nature	
	recepit ut eum conta-	9	received, that the	
	cia ueteris originis	10	original contagion	
	non tenerent. et sicut	11	could not hold him, and just	
	per unius peccatum	12	as through one sin	
	fuert ingressa mors	13	was to be the death	
	omnium. Ita per uni-	14	of all. So through one	
	us iustitia reparare-	15	righteousness be restored	
	tur uita cunctorum	16	to all life.	
xi.	De sacramento baptis-	17	Of the sacrament of Baptism	403 10
	mi in quo morimur	18	in which we die to	
	peccato ut uiuamus dō	19	sin, that we may live to god.	
xii.	De stipendio peccati	20	Of the wages of sin	403 32
	et de retributione	21	and of the reward	
	gratiae dī	22	of God's grace.	
xiii.	De concupiscentiis car-	23	Of the lusts of the flesh,	404 35
	nīs quae legis prohi-	24	which grew by the prohi-	
	bitione creuerunt	25	bition of the law.	
xiiii.	Quod trahat carnalis	26	How they may draw the wisdom	405 6
	prudētia et quo mens	27	of the flesh, and how the mind,	
	cui sps dī est rector	28	to which God's spirit is the	
	ascendat	29	rector may ascend.	
xv.	De excellentia glorifi-	30	On the excellency of His glorifi-	406 22
	cationum in aeterna	31	cation, in eternal	
	beatitudine tribu-	32	bliss and others	
	endarum quae prae-	33	to which the sufferings	
	sentium passionum	34	of the present, which	
	quas scī sustinent	35	the saint; but, in the	

Line 1: Scripsit Ranke: dilecti⁹ (Inc.)

Line 26: Scripsit Ranke: Prius quo rasura e quod corr.

meritum omne trans-	1	merit of all the trans-	
cendent expectante	2	cendent and downtrodden,	
omne ¹ creatura per	3	every creature is by	
spei fortitudinem	4	the strength of hope,	
promissionis dī	5	of the promise of God.	
xvi. De gratia dī qui electis	6	The Grace of God who for his	407 28
suis adque praescitis	7	chosen, and who are foreknown	
per spm scm effec-	8	by the Holy Spirit, effect and	
tum et scientiam praes-	9	knowledge stands	
tat orandi et per cari-	10	before praying, and for the chari-	
tatem dī insuperabi-	11	ty of God, which is beyond	
les facit	12	measure he doeth.	
xvii. De filiis promissionis	13	Of the sons of the promise,	409 16
quos apostolus mira-	14	of whom the Apostle, with a	
bilis caritatem etia ^m	15	wonderful charity, even	
sui detrimento op-	16	to his own injury, chose	
tat adquirere specia-	17	to obtain with his	
lem curam pro suae	18	special care receiving	
gentis salutem sus-	19	the salvation for the other	
cipiens	20	nations	
xviii. In electione siue iudae-	21	In the choice, of Jud-	411 21
orum siue gentilium	22	eans, or foreigners,	
nullam xpianae gra-	23	neither have the Christian	
tiae esse distantiam	24	grace, and the same distance	
et parem utrique popu-	25	separates both of them from	
lo tribui misericor-	26	the people of the tribe of	
diam. quia omnis homo	27	mercy: for every man is	
renouatus in xpo ad-	28	renewed in Christ,	
optionis est filius	29	the Son by adoption.	
xviii. Quod gentium populus	30	That people of other nations,	413 11
fide iustificatus non	31	by faith justified,	
ita in suis uocatione	32	should not glorify in	
debeat gloriari ut non	33	their calling, lest they	
se propter offensa ^m	34	cause offence to	
israheliticae plebis	35	the nation of Israel	

Line 3: Scripsit Ranke: expectante omne¹. Quae
correctura si a S orta est, imprimendum erat omni

extollat	1	by their pride.	
xx. De obsecratione iudaeorum quod operae gratiae dei in lumine gentium profuit	2	Of the blindness of the Jews, that is the work God's grace, in the light of the other nations was seen.	414 12
xxi. In quam observantiam mandatorum dei per apostolicam praedicationem universa ecclesia dirigatur et qua caritate omnes fideles sibi debeant esse connexi et nulli nisi in domino glorietur	6	In it is the observance of the commandments of God, according to preaching of the Apostles, the Universal Church is directed, and what kind of love, all the faithful, should be united, and in nothing to glorify except in the Lord.	415 16
xxii. De mundanis potestatibus honorandis quia oportet obediri his quibus ad mundanum regimen dominus tribuit potestate	15	Of the worldly authorities, who should be honored, that must be obeyed, those to whom the government of the world, the Lord, hath entrusted.	416 14
xxiii. Quod fideles dei non debeant invicem iudicare cum unusquisque secundum regulas mandatorum ipsa se debeat divino iudicio praeparare ut ante tribunal dei sine confusione possit operum suorum praesentare rationem	21	How the faithful of God, ought not judge each other, with each other, according to the rules of the commandments, that he be prepared for divine judgment, that before the God's tribunal, without confusion, able to present the account of his works.	416 28
xxiiii. De testificatione pauli doloris et tristitiae pro iudeis	32	On the testimony of Paul, of grief and sorrow for the Jews.	417 27
xxv. De duobus populis	35	Of the two peoples.	418 15

Line 19: Scripsit Ranke: ~~regimen~~. Correctura atramento, ut videtur, recentiore scripta.

xxvi. De uoluntate di quod quem uult indurat et cui uult clementis- sime misereatur	1 Of the will of God, and 2 whom He will He hardens, 3 and he to whom He wills, 4 most merciful mercy.	419 13
xxvii. De comparatione fig- menti et figuli	5 The comparison of the 6 creation and pottery.	419 31
xxviii. De uasis irae ac miseri- cordiae et gentium uocatione	7 The vessels of wrath and of 8 mercy, and the calling 9 of the other nations.	420 11
xxviii. De esaiā clamante pro populo israhel	10 Of Isaiah on behalf of 11 the people of Israel.	420 35
xxx. De gentibus iustitiam fidei comprehendentibus et iudaeis offendentibus in lapidem. offensionis.	12 Of the other nations who took 13 the righteousness of faith, 14 and the Judeans, stumbling on 15 the stumbling block.	421 17
xxxi. De paulo testimonium perhibente. quod iudaei. aemulatione ^m dī habeant ignorantēs et quod finis sit dñs xp̄s	16 How Paul bears 17 witness, that 18 the Judeans, have a zeal 19 of God, being ignorant, and that 20 the end is the Lord Christ.	422 2
xxxii. De iustitia legis et iusti- tia fidei	21 Of the righteousness of the law, 22 and the righteousness of faith.	422 17
xxxiii. De incredulitate iudae- orum et gentiam fide	23 Of the unbelief of the Judeans, and 24 the faith of the other nations.	423 19
xxxiiii. De iudaeis quod non sint repulsi a dō	25 Of the Judeans, that they are not 26 cast off by God.	424 27
xxxv. De duritia iudaeorum	27 Of the hardness of the Judeans	425 23
xxxvi. De iudaeorum delicto cum sit gentibus salus. quanto magis erit ple- nitudo eorum	28 The guilt of the Judeans, 29 since it is the salvation of the 30 other nations, how much more 31 will their number be.	426 8
xxxvii. De apostolo reuelan- te iudaeos compara- tione oliuae arboris et gentes a uelatione	32 Of the Apostles, the revelation of 33 the Judeans, the compari- 34 son of the olive tree, 35 and the other nations, from the	426 19

Lines 14 & 15: Scripsit Ranke: Vocabula **et iudaeis
offendentibus in lapidem. offensionis** in loco
raso scripta sunt, qui quid continuerit non apertum est.

ANIMI REPRIMENTE	1	revelation of the suppressed soul.	
xxxviii. De salute omnium iuda-	2	Of the safety of all the Ju-	428 5
orum	3	deans.	
xxxviii. De impossibilitate sci-	4	Of the impossibility of know	429 6
endi secretorum	5	ing the secret	
scientiae dī	6	knowledge of God.	
xl. De apostolo obsecranTe	7	Of the Apostle beseeching the	429 20
scos ut corpora sua	8	saints that they give their (living)	
exhibeant hostia dō	9	bodies as a sacrifice to God.	
xli. De falsa et uera sapientia	10	Of false and true wisdom.	429 34
xlII. De ecclesia et compara-	11	Of the church, and, in compari-	430 8
tione cordis adquemem-	12	son, of the heart and to the	
brorum in hoc capite	13	head are those of the members in	
sunt. De diuersitate	14	this. Of diversity	
donorum et dilectio-	15	of gifts and love.	
ne. De odio mali et con-	16	Of hatred, evil and the con-	
iunctione boni. De ca-	17	junction of the good. Of cha-	
ritate. De obsequio. De	18	arity. Of compliance. Of	
sollicitudine. De per-	19	contention. Of fervor	
uore sps. De tempore	20	of the spirit. Of time	
seruendo. De spei cau-	21	of service. Of hope and	
dio. De patientia tribu-	22	joy. Of patience and tribu-	
lationis. De instantia	23	lation. Of urgency	
orationis. De commu-	24	of prayer. Of sharing	
nicatione scōrum me-	25	of sacred me-	
moris. De hospitali-	26	mories. Of hospita-	
tate. De benedicendo	27	lity. Of speaking blessedness	
et abstinentia male	28	and abstinence from evil	
dicendi. De gaudio cum	29	speech. Of joys with	
gaudentibus. ac pleTu ^m	30	them that rejoice, and weep	
cum plentibus. De unita-	31	with them that weep. Of un-	
te. De humilitate. De	32	ity. Of humility. Of	
non reddenda iniuria.	33	not retaliating to injury.	
De prouisione bono-	34	Of providence of the good	
rum coram dō et hominibus	35	things before God and men.	

De pace si fieri potest cum omnibus		1	Of peace, if it be possible, with all	
hominibus. De uindicta a dño expectanda		2	men. Of judgment to be expected of the Lord.	
xLiii. De subiectione erga prin-		3	Of the submission to the prin-	432 10
cipes et potestates		4	cipalities and powers.	
xLiiii. De redditione unicuique		5	On the repayment of each	433 5
omnium debitorum		6	and every debt.	
xLv. De uigilantia excitio fi-		7	Of vigilance, stirring	433 27
dei et sobrietate et		8	faith, and sobriety, and	
continentia		9	continence.	
xLvi. De negligentia et tradi-		10	Of carelessness, and tradition	434 11
tionis carnis et de man-		11	of the flesh, and of they that	
ducantibus ac non man-		12	did eat, and of they that did no	
ducantibus et iudican-		13	eat of it, and those who judge	
tibus alternos uel uni-		14	each day by the next day, or	
uersos dies		15	all of the days together.	
xLvii. De omnibus quod non sibi		16	Of all people, that it is not for them-	435 9
sed do aut moriatur		17	selves, but for God that they die,	
aut uiuant		18	or live.	
xLviii. De passione dñi et potes-		19	Of the Lord's Passion, and	435 17
tate et quod nec edens		20	power, and that, not eating,	
non sedentem nec		21	not sitting, and not	
non manducans man-		22	fasting, what	
ducantem debeat iu-		23	is eaten ought to be	
dicare		24	judged.	
xLviii. De eo quo nihil commu-		25	Of this, that, nothing is	436 5
ne est nisi ei qui exis-		26	unclean, except to one reck-	
timant esse commu-	ne.	27	oning it to be unclean.	
L. ne. ^k De periculo con-		28	Of the danger to	436 11
tristante fratrem		29	hurt his brother,	
suum esca sua. et quod		30	with the food, and that	
non sit regnum dñi es-		31	the kingdom of God is not	
ca et potus. sed iustitia		32	food and drink. but right-	
et pax et gaudium in		33	eousness, and peace, and joy	
spu scto		34	in the Holy Spirit.	
Li. De mysterio dñi ante		35	Of the Mystery of the Lord, before	437 32

Line 1: Scripsit Ranke: Idem valet de verbis **de pace si fieri potest cum omnibus hominibus. De uindicta a dño expectanda**; quod praecedit vocabulum **hominibus** a C margini illatum est.

Lines 19 - 24: The Latin here is obscure, and bears little resemblance to the subject that it heads.

Line 20: Context implies that maybe **edens** should read **sedens**. But it still does not make any good sense.

Lines 27 & 28: (Format here corrected): Scripsit Ranke: **commune**. || **ne.^k de periculo**. Illud **k** flagitat, ut inde a uocabulis de periculo novi περὶ αὐτοῦ initium fiat, id quod a scriba praetermissum erat

passione in silentio	1	his passion in silence,
habitu post passione	2	and after his passion,
uero ipsius reuelato	3	in its true revelation.
.....	4	.....
	5	
EXPL· BREUIS· INC· PRAEF·	6	END· BREVIS· BEG· PREFACE,
	7	(OF THE)
EPIST· PAULI· APOST· AD ROM·	8	EPIST· OF PAUL, APOST. TO ROM.
	9	
ROMANI SUNT IN PARTIBUS· ITA~	10	The Romans are in a regions of Ita-
LIAE hii praeuenti sunt a fal~	11	ly. They were deceived by fal-
SIS apostolis· et sub nomine	12	se apostles, and under the name of
DNi· N· Ihu· xpi· in Legem et pro~	13	our Lord Jesus Christ, brought into
phetas erant inducti hos	14	the Law and the Prophets. These
reuocat apostolus ad uera~	15	the Apostle recalls to the true
euangelicam fidem scri~	16	Gospel of faith, wri-
BENS eis a chorinto	17	ting to them from Corinth.
.....	18	.....
	19	
EXPL· FELICITER	20	ENDS: HAPPILY

Lines 6 & 8: Scripsit Ranke: Puncta post BREUIS et PAULI,
quae in codice inveniuntur, secundum regulas nostras
in libro impresso omittenda erant.

Lines 10 - 17: Scripsit Ranke: Hi versus ab eodem scriba,
sed characteribus paulo minutioribus, exarati sunt,
quam qui vel praecedunt vel sequuntur.

̄X̄F Paulus seruus x̄p̄i ih̄u
uocatus apostolus

Sequeſatus in euangelium dī. Quod ante promiserat per prophetas suos in scripturis sc̄is. De filio suo qui factus est ei ex semine dauid secundum carnem. Qui prae-
destinatus est filius dī in uirtutem. secundum sp̄m sc̄ificationis ex resurrectionem mortuorum ihesu x̄p̄i dñi n̄. Per quem accepimus gratiam et apostolatam. ad obediendum fidei in omnibus gentibus pro nomine eius

In quibus estis et uos uocati ih̄u x̄p̄i. omnibus qui sunt romae in caritate dī uocatis sc̄is
Gratia uobis et pax a dō patre nostro et dño ih̄u x̄p̄o

II. **Primum quidem gratias** ago dō meo per ih̄m x̄p̄m pro omnibus uobis
Quia fides uestra adnuntiatur in omni mundo
Testis est enim mihi d̄s cui seruo in sp̄u meo

1 ¹ Paul, servant of Jesus Christ,
2 called the apostle,
3 Separated unto the gospel
4 of God. ² Which he had promised before, by his prophets, in the holy scriptures. ³ Concerning his Son,
5 who was made to him of
6 the seed of David, according
7 to the flesh. ⁴ Who was
8 predestinated the Son
9 of God in power, according
10 to the spirit of sanctification,
11 by the resurrection
12 from the dead of our Lord
13 Jesus Christ. ⁵ By whom
14 we have received grace
15 and apostleship for
16 obedience to the faith,
17 in all nations,
18 for his name.

19 ⁶ Among whom are you also the
20 called of Jesus Christ: ⁷ To all
21 that are at Rome, ⁸ in the charity of God, called to be saints.
22 Grace to you and peace, from God
23 our Father and from the Lord
24 Jesus Christ.

25 ⁸ First, I give thanks
26 to my God, through Jesus
27 Christ, for you all:

28 Because your faith is spoken
29 of in all of world.

30 ⁹ For God is my witness,
31 whom I serve in my spirit

⁸ the beloved

⁸ the whole

(1-35) 11 – 9a.

Line 1: Scripsit Ranke: Versus editionis nostrae primus duos continet versus manuscriptos, qui minio exarati sunt, cf.

361, 1 | ̄X̄F Victoris siglum.

Line 8: Scripsit Ranke: [est] ei quod voc. ut deleatur flagitat R margini illatum.

Lines 10 & 11: Scripsit Ranke: M¹ praedestinat

Line 12: Scripsit Ranke: uirtutem

Line 14: Scripsit Ranke: resurrectionem

Line 17: Scripsit Ranke: M¹ (ut vdtr.) accepimus correctura lineolis additis facta.

Line 24: Scripsit Ranke: [romae] cui siglo responet in margine dilectis

Line 33: Scripsit Ranke: [in] – cui resp. in marg. – uniuerso

IN euangelio fili ¹ eius.	1	in the gospel of his Son,
quod sine intermissio-	2	that without ceasing
ne memoriam uestre	3	I make a commemoration
facio semper in ora-	4	of you: ¹⁰ Always in
tionibus meis. Ob-	5	my prayers making
secrans si quo modo	6	request, if by any means
tandem aliquando	7	now at length I may
prosperum iter ha-	8	have a prosperous jour-
beam in uoluntate di	9	ney, by the will of God,
ueniendi ad uos.	10	to come unto you.
Desidero enim uidere uos	11	¹¹ For I long to see you.
ut aliquid impartiar gra-	12	That I may impart unto
tiae uobis spiritalis	13	you some spiritual grace,
ad confirmandos uos	14	to strengthen you:
Id est simul consolari	15	¹² That is to say, that I may
in uobis per eam quae	16	be comforted together in you
in uicem est fidem	17	by that which is common to
uestram adque meam	18	us both, your faith and mine.
III. Nolo enim uos ignorare	19	¹³ And I wish you not be unaware,
fratres quia saepe	20	brethren, that I have often
proposui uenire ad uos	21	purposed to come unto you
et prohibitus sum. us-	22	(and have been hindered,
que adhuc. Ut alique ^m	23	hitherto) that I might
fructum habeam in	24	have some fruit among
uobis. sicut et in cete-	25	you, even as among
ris gentibus. Grecis	26	other nations. ¹⁴ To the Greeks
ac barbaris. sapien-	27	and to the barbarians, to the
tibus et insipientibus	28	wise and to the unwise,
debitor sum. Ita	29	I am a sinner. ¹⁵ So (as
quod in me promptu ^m	30	much as is in me) I am
est. et in uobis qui ro-	31	ready to preach the gospel to
mae estis euangelizare	32	you also that are at Rome.
Non enim erubesco euan-	33	¹⁶ For I am not ashamed of the
gelium. uirtus enim	34	gospel. For it is the power
di est in salutem	35	of God unto salvation

Lect
COTIDIANA

(1-35) 19b – 16a.

Line 1: Scripsit Ranke: fili¹ correctura atramento recentiore exarata.

Lines 12 & 13: Scripsit Ranke: GRATIAE UOBIS quae lineolae translocationem vocabulum poscunt.

Line 18: Scripsit Ranke: adque

Lines 22 & 23: Scripsit Ranke: sum. usque

Lines 24 & 25: Manuscript is missing 'et' after 'habeam', (24), requiring omission of 'also' after 'you', (25).

Line 29: Douay has 'debtor', which is correct, but obscure. 'Sinner' is also correct, and more contextual.

Line 31: Scripsit Ranke: et in uobis

omni credenti. iudaeo
primum et graeco
iustitiam enim dei in eo
reuelabitur. ex fide
in fidem

IN ACU
BACU

Sicut scriptum est. ius-
tus autem ex fide uiuit

iii. Reuelatur enim ira dei
de caelo. in omnem
impietatem et iniusti-
tiam hominum eorum
qui ueritatem dei et in-
iustitiam detinent

Quia quod notum est dei
manifestum est in illis
Deus enim illis manifes-
s tauit. Inuisibilia
enim ipsius. a creatu-
ra mundi. per ea quae
facta sunt intellec-
ta conspiciuntur

Sempiterna quoque eius
uirtus et diuinitas.
ut sint ipsi inexcusa-
biles. Quia cum cog-
nouissent deum. non
sicut deum magnifi-
cauerunt aut grati-
as egerunt. Sed.
euauerunt in co-
sitationibus suis. et
obscuratum est insi-
piens cor eorum
Dicentes enim se esse
sapientes. stulti

1 to every one that believeth: to the
2 Judean first and to the Greek.
3 ¹⁷ For the justice of God
4 is revealed therein, from faith
5 unto faith.

6 As it is written: The just
7 man liveth by faith.

8 ¹⁸ For the wrath of God is
9 revealed from heaven [%] against all ^{%over}
10 ungodliness and injus-
11 tice of those men
12 that detain the truth of God
13 in injustice:

14 ¹⁹ Because what is known of God
15 is manifest in them.

16 For God hath manifested it unto
17 them. ²⁰ For the invisible things
18 of him from the creation of
19 the world are clearly seen,
20 being understood by the
21 things that are made.

22 His eternal power
23 also and divinity:
24 so that they are inexcus-
25 able. ²¹ Because that, when
26 they knew God, they
27 have not magnified
28 him as God or given
29 thanks: but
30 became vain in their
31 thoughts. And
32 darkened were
33 their foolish hearts.

34 ²² For, professing themselves
35 to be wise, fools

(1-35) 1 16b – 22a.

Line 3: Scripsit Ranke: iustitiam

Lines 6 & 7: Scripsit Ranke: iu-||stus

Line 9: Scripsit Ranke: [% IN] cui respondet in marg. % super

Line 12: Scripsit Ranke: Post ueritatem litterae aliqua iuventibus punctis Victorinis adhuc visibilibus erasae sunt, super quas illata sunt uerba dei et ^{IN} et punctum, quod in littera finali sequentis vocabuli iniustitiam positum fuisse cernitur, cultum radentem expertum est. Quae si consociantur, lectionem praebent ueritatem dei et in iniustitiam detinent, quae elementa inter se contraria prave commixta esse in aperto est.

Victor igitur correctuam suam non bene ad finem perduxit. Aut

Line 1:

Ra: 180:31

scribendum ei erat ueritatem dei et iustitiam detinent, aut ueritatem iniustitia detinent, quod edidi; quam lectionem si cum tertia aliqua simillima commutaueris, quam praeiuit Lachmannus ueritatem dei in iniustitiam detinent, equidem non recusabo.

Lines 16 & 17: Scripsit Ranke: manife-||stauit, quae forma vocabuli correcta est e –stabit

Lines 20 & 21: Scripsit Ranke: intelle-||cta

Lines 25 & 26: Scripsit Ranke: co-||nouissent

Line 27: Vulgate has glorificauerunt where this manuscript has magnificauerunt so 'glorified' is changed to 'magnified'.

facti sunt. Et muta-	1	they became. ²³ And they
uerunt gloriam in-	2	changed the glory of the
corruptibilis dñi in	3	incorruptible God into
similitudinem ima-	4	the likeness of the
ginis corruptibilis	5	image of a corruptible
hominis. et uolucrum	6	man and of birds,
et quadrupedum et	7	and of fourfooted beasts
serpentum. Prop-	8	and serpents. ²⁴ Where-
pter quod tradidit illos	9	fore, God gave them up
dñs in desideria cordis	10	to the desires of their
eorum in immunditia ^m	11	hearts, unto uncleanness:
Ut contumeliis adfici-	12	To dishonour their own
ant corpora sua in se-	13	bodies among them-
met ipsis. Qui com-	14	selves. ²⁵ Who
mutauerunt uerita-	15	changed the truth
tem dñi in mendacio	16	of God into a lie
Et coluerunt et serui-	17	And worshipped and served
runt creaturae poti-	18	the creature rather
us quam creatori qui	19	than the Creator, who
est benedictus in sae-	20	is blessed for ever.
cula. amen †	21	Amen. †
v. propterea tradidit il-	22	²⁶ For this cause, God de-
los dñs in passionibus	23	livered them up to shameful
ignominiae. Nam	24	affections. For
feminae eorum in-	25	their women have
mutauerant natura-	26	changed the natural
lem usum in eum usu ^m	27	use into that use
qui est contra natura ^m	28	which is against nature.
Similiter autem et mas-	29	²⁷ And, in like manner, the men
culi. relicto natura-	30	also, leaving the natural
li usu feminae exar-	31	use of the women, have
serunt in desideriis	32	burned in their lusts,
suis in inuicem	33	one towards another:
Masculi in masculos	34	Men with men,
turpitudinem operantes	35	working that which is filthy

(1-35) 1 22b – 27a.

Lines 8 & 9: Scripsit Ranke: pro~||pter

Line 23: Scripsit Ranke: passionibus lineolis adhibitis corr. e — is

Lines 29 & 30: Scripsit Ranke: ma~||sculi

ET mercedem quam	1	And receiving to themselves
oportuit erroris sui	2	the recompense
in semet ipsos reci-	3	which was due to
pientes. Et sicut	4	their error. ²⁸ And as
non probauerunt dñ	5	they liked not to have God
habere in notitiam	6	in their knowledge,
tradidit eos dñs in repro-	7	God gave them up to a
bum sensum ut faci-	8	depraved sense, to do
ant quae non conue-	9	those things which are not
niunt. Repletos	10	comely. ²⁹ Being filled
omni iniquitate	11	with all iniquity,
malitia. fornicatione	12	Malice, fornication,
auaritia. nequitia	13	avarice, wickedness:
plenos inuidia. ho-	14	full of envy, ho-
miciidiis. contentio-	15	micides, conten-
ne. dolo. malignitate	16	tion, deceit, malignity:
susurriones. detracto-	17	They are gossips, ³⁰ slanderers,
res. do odibiles.	18	haters of God,
contumeliosos. super-	19	abusive, proud,
bos. elatos. inuen-	20	haughty, inven-
tores malorum	21	tors of evil things,
parentibus non oboedi-	22	disobedient to par-
entes. insipientes	23	ents, ³¹ Foolish,
inconpositos. sine	24	dissolute: without
adfectione. absque	25	affection, without ^{fidelity,}
^{sine} misericordia	26	^{without} mercy.
qui cum iustitiam dñi co-	27	³² Who, having known the
gnouissent. non intel-	28	justice of God, did not
lexerunt. Quonia ^m	29	understand that they
qui talia agunt. digni	30	who do such things, are worthy
sunt morte. non so-	31	of death: and not only
lum ^{hi} qui illa faciunt	32	they that do them,
sed et qui consenti-	33	but they also who consent
unt patientibus.	34	to them that do them.
vi. propter quod inexcus-	35	2 ¹ Wherefore thou art inexcus-

(1-34) 1 27b - 32. (35) 2 1a.

Lines 7 - 11: Douay is here archaic, and obscure. Try this interpretation.

Line 14 Scripsit Ranke: plenos, quae scriptio originalis esse videtur.

Lines 17 & 18: Douay is obscure: RSVCE substituted.

Line 19: Scripsit Ranke: contumeliosos corr. ex —us

Lines 19 & 20: Scripsit Ranke: super—||bos corr. ut videtur ex originali —uos

Line 25: Scripsit Ranke: adfectione.

Lines 25 & 26: Scripsit Ranke: fort. C[absque] poedere sine

Lines 27 & 28: Scripsit Ranke: co—||cgnouissent

Lines 31 & 32: Scripsit Ranke: solum^{hi} quod additamentum significans hi fortasse Victoris est.

sabi ^l is es. O homo. om̃	1	sable, O man, whosoever thou
m̃ nis qui iudicas. In q̃o	2	art that judgest. For wherein
enim alterum iudicas	3	thou judgest another,
te ipsum condemnas	4	thou condemnest thyself.
eadem enim agis quae	5	For the same thou dost of which
iudicas. Scimus eni ^m	6	thou judgest. ^{him} 2 For we know
quia iudicium. dī est	7	that the judgment of God is,
secundum ueritatem	8	according to truth, against
in eos qui talia agunt	9	them that do such things.
Existimas autem. hoc	10	3 And thinkest thou this,
O. homo qui iudicas eos	11	O man, that judgest them
qui talia agunt et fa-	12	who do such things and dost
cis ea. quia tu effugies	13	the same, that thou shalt escape
iudicium dī. An diui-	14	the judgment of God? 4 Or
tias bonitatis eius et	15	despisest thou the riches of
patientiae et longani-	16	his goodness and patience
mitatis contemnis	17	and longsuffering?
Ignorans quoniam be-	18	Knowest thou not that the
niq̃nitas dī ad praeni-	19	benignity of God leadeth
tentiam te adducit	20	thee to penance?
Secundum ^{tu} autem duritia ^m	21	5 But according to thy hard-
tuam. et cor inpraeni-	22	ness and impenitent heart,
tens thesaurizas tibi	23	thou treasurest up to thyself
iram in diem irae et re-	24	wrath, into the day of wrath and
uelationis iusti iudi-	25	revelation of the just judg-
cii dī. qui retribuet	26	ment of God: 6 who will reward ^{render}
unicuique secundum	27	every man according to
opera eius. his qui-	28	his works. 7 To them in-
dem qui secundum pa-	29	deed who, according to pa-
tientiam boni operis	30	tience in good work,
gloriam et honorem	31	seek glory and honour
et incorruptionem	32	and incorruption,
quaerentibus uitam	33	He will give eternal
aeternam. his aute ^m	34	life. 8 But to them
qui ex contentione ^m	35	that are contentious

(1-35) 2 1b – 8a.

Lines 27 & 28: Scribesit Ranke: o~||m̃ nis

Line 6: Scribesit Ranke: iudicas. cui lineolae in margine respondet ^τ, quod quid sibi velit non assequor.Line 21: Scribesit Ranke: - Secundum ^{tu} autem - duritia^m sigla ab inc. profecta, quae lectionem poscere videntur tu autem secundum duritia^m

Line 23: Scribesit Ranke: thesaurizas correctura fortasse scribae, secundum analogiam codicis cf. Ranke 22, 15

cultro deleta: thesaurizando puncto obeloque adhibito mut. in thes.

Line 26: Scribesit Ranke: C ad marg. [qui] reddet. Hence rather than 'render', as in Douay, 'reward' is used here.

Line 33: The archaic translations are obscure. RSVCE translation used here.

Line 35: Scribesit Ranke: contentione^m

et qui diffidunt ueri-	1	and who distrust the truth	^{%NON} ^{%do not accept}
tati credunt autem	2	and give credit to iniquity,	
iniquitati. ira et indi-	3	there will be wrath and	
^ç gnatio. tribulatio. et	4	indignation, ⁹ tribulation and	
angustia. in omnem	5	anguish upon every	
animam hominis ope-	6	soul of man that work-	
rantis malum. iudaei	7	eth evil: of the Judean	
primum et graeci	8	first, and also of the Greek.	
gloria autem et honor	9	¹⁰ But glory and honour	
et pax. omni operanti	10	and peace to everyone that work-	
bonum. iudaeo pri-	11	eth good: to the Judean first, and	
mum et graeco	12	also to the Greek.	
Non est enim persona-	13	¹¹ For there is no respect of	
rum acceptio apud dñ	14	persons with God.	
Quicumque enim. sine	15	¹² For whosoever have	
lege peccauerunt	16	sinned without the law,	
sine lege et peribunt	17	without the law shall also perish.	
Et quicumque in lege pec-	18	And whosoever have sinned	
cauerunt per legem	19	in the law shall be judged	
iudicabuntur	20	by the law.	
Non enim auditores le-	21	¹³ For (it is) not the hearers of the	
gis iusti sunt apud dñ	22	law (who) are just before God:	
sed factores legis ius-	23	but doers of the law (who) shall	
^s tificabuntur apud dñ	24	be justified before God.	
Cum enim gentes quae	25	¹⁴ For when the other nations,	
legem. non habent. na-	26	who have not the law, do by	
turaliter ea quae le-	27	nature those things that	
gis sunt faciunt	28	are of the law.	
Eiusmodi legem. non	29	These, having not	
habentes ipsi sibi	30	the law, are a law to	
sunt lex. qui osten-	31	themselves, ¹⁵ who shew	
dunt opus legis scrip-	32	the work of the law writ-	
^p tum in cordibus suis	33	ten in their hearts,	
Testimonium reddent-	34	Their conscience bearing	
^{ill} is conscientia illoru ^m	35	witness ^{of them} of them:	

(1-35) 2 8b – 15a.

Lines 1 & 2: Scribesit Ranke: C ad marg. [qui] ^{%NON} ^{%do not accept} ^{%do not accept}

Line 3: Scribesit Ranke: indi-||^çgnatio

Line 9: Scribesit Ranke: gloria, cui puncto obelus additus est.

Lines 14 & 22: apud changed to apud. Ranke accepts both without comment

Lines 23 & 24: Scribesit Ranke: iu-||^stificabuntur apud dñ quam punctuationem V non effecit nisi post literam τ in δ mutatum.

Lines 32 & 33: Scribesit Ranke: scri-||^ptum

Line 35: Scribesit Ranke: C ad marg. [reddente] ^{ill}is. 'ill' inserted superscript in its position as marked.

ET INTER SE INVICEM	1	and their thoughts bet-
COGITATIONUM ACCUSA ^N	2	ween themselves accus-
TIUM VEL ETIAM EXCU-	3	ing or also defending one
SANTIUM. IN DIE CUM	4	another. ¹⁶ In the day when
JUDICABIT D ^S OCCULTA	5	God shall judge the secrets
HOMINUM SECUNDUM	6	of men according
EUANGELIUM MEUM	7	to my gospel,
PER I ^H M X ^P M. SI AU-	8	by Jesus Christ. ¹⁷ But if
TEM TU IUDAEUS COGNO-	9	thou art called
MINARIS ET REQUIES-	10	a Judean and rest-
S ^C IS IN LEGE ET GLORIA-	11	est in the law and boast
RIS IN D ^O . ET NOSTI	12	of thy Godliness, ¹⁸ And
UOLUNTATEM ^{eiur} ET PRO-	13	knowest ^{his}
BAS UTILIORA INSTRU-	14	God's ^{His} will and approvest
CTUS PER LEGEM	15	the more profitable things,
CONFIDENS ^{is} TE IPSUM. DU-	16	being
CEM. ESSE CAECORUM	17	instructed by the law:
LUMEN EORUM QUI IN	18	¹⁹ Art confident that thou thyself
TENEBRIS SUNT. ERU-	19	art a guide of the blind,
DITOREM INSIPIENTI-	20	a light of them that
UM. MAGISTRUM IN-	21	are in darkness, ²⁰ An in-
FANTUM. HABENTEM	22	structor of the foolish,
FORMAM SCIENTIAE	23	a teacher of in-
ET VERITATIS IN LEGE	24	fants, having
QUI ERGO ALIUM DOCES	25	the form of knowledge
TE IPSUM NON DOCES	26	and of truth in the law.
QUI PRAEDICAS NON FU-	27	²¹ Thou therefore, that teachest
RANDUM FURARIS	28	another, teachest not thyself:
QUI DICIS NON MOECAN-	29	Thou, that preachest that men
DUM MOECHARIS	30	should not steal, stealest.
^{abominaris} QUI ^{abominaris} EXECRARIS IDOLA SA-	31	²² Thou, that sayest not to commit ^{abhorrest}
CRILEGIUM FACIS	32	adultery, committest adultery:
QUI IN LEGE GLORIARIS	33	Thou, that ^{abominaris} cursest idols,
PER PRAEUARICATION-	34	committest sacrilege:
EM LEGIS D ^M INHONORAS	35	²³ Thou, that boastest of the law,
		by transgression
		of the law dishonourest God.

(1-35) 2 15b – 23.

Lines 2 & 3: accusa^N—||TIUM. Ranke does not comment.

Line 5: Scripsit Ranke: iudicabit corr. e —auit

Lines 10 & 11: Scripsit Ranke: requie^N—||scis

Line 13: Scripsit Ranke: uoluntatem^{eiur}. Quod infra lineam scriptum est, scripsisse videtur M¹. Lineolae respondet in margine ^{eiur} quod scripsit M¹

Lines 14 & 15: Scripsit Ranke: instru^N—||ctus

Line 16: Scripsit Ranke: confidens^{is} (inc.)

Lines 25 & 26: The original scribe wrote (twice) docis, where he should have written doces. A later scribe has corrected this. Ranke does not comment, and only corrects the first error.

Line 31: Scripsit Ranke: C ad marg. [qui] ^{abominaris} :: abhorrest

Line 1:

Ra: 182:30

u **N**OMEN ENIM dī per uos
BLASPHEMATUR IN GEN-
TIBUS SICUT SCRIPTUM EST

u
IN ESAIA
PROPHE-
TA

CIRCUMCISIO quidem
PRODEST SI LEGEM
OBSERVES. SI AUTEM
PRAEUARICATOR SIS
LEGIS. CIRCUMCISIO TUA
PRAEPUTIUM FACTA EST

SI igitur praeputium
IUSTITIAS LEGIS CUSTO-
DIAT. NONNE PRAEPU-
TIUM ILLIUS IN CIRCUM-
CISIONE REPUTABITUR
ET IUDICABIT NATURALIS
PRAEPUTIATIO LEGEM
CONSUMANS. TE. QUI PER
LITTERAM ET CIRCUM-
CISIONEM PRAEUARI-
CATOR LEGIS ES.

NON ENIM QUI IN MANI-
FESTO IUDAEUS EST.
NEQUEQUAE IN MANIFES-
TO IN CARNE CIRCUM-
CISIO. SED QUI IN ABS-
CONSO IUDAEUS EST
ET CIRCUMCISIO CORDIS
QUI NON LITTERA. SED
SPU. CUIUS LAUS NON
EX HOMINIBUS SED EX
Dō EST

**VII. Quid ergo amplius iu-
daeis est. aut quae uti-
litas circumcisionis
multum per omnem**

1 ²⁴ For the name of God through
2 you is blasphemed among the
3 other nations, as it is written.

4 ²⁵ Circumcision profiteth
5 indeed, if thou keep
6 the law: but if thou
7 be a transgressor of
8 the law, thy circumcision
9 is made uncircumcision.

10 ²⁶ If then, the uncircumcised
11 keep the justices of
12 the law, shall not this un-
13 circumcision be count-
14 ed for circumcision?

15 ²⁷ And the naturally
16 uncircumcised, the Law
17 Fulfilling, found thee, who by
18 the letter and circum-
19 cision art a trans-
20 gressor of the law?

21 ²⁸ For it is not who in mani-
22 festation is a Judean,
23 nor who in manifesta-
24 tion of the flesh is circum-
25 cised. ²⁹ But he that in pri-
26 vacy is a Judean.

27 And the circumcision is that of
28 the heart, not in the letter, but
29 in the spirit: whose praise is not
30 of men, but
31 of God.

32 ³¹ What more then for the Ju-
33 dean is there: or what is the uti-
34 lity of circumcision?

35 ² Much by every

%
in publicity

(1-31) 2 24 – 29. (32-35) 3 1 – 2a.

Lines 1 - 3: Scripsit Ranke: Nota marginalis in cod iuxta
uersum scripta, qui continet vocabulum **CIRCUMCISIO**,
siglo duplici u ad superiora attracta est.

Lines 13 & 14: Scripsit Ranke: **CIRCUMCISIONE** Inc.

Line 15: Scripsit Ranke: **IUDICABIT** correctum e — **AUT**

Line 16: Scripsit Ranke: **PRAEPUTIATIO**: M¹ ut videtur
litteras **TA** obelo transfodit.

Lines 15 - 20: The paragraph break after line 16 ruins the

sense of the sentence. This can only be for emphasis.

Line 23: Scripsit Ranke C ad voc. **neque**% in marg. scripsit
%**IN PALAM**. Videtur autem errasse in ponendo siglo %
quod collocandum erat post **quae**

Lines 23 & 24: Scripsit Ranke: **MANIFE**—||**STO**

Lines 25 & 26: Scripsit Ranke: **AB**—||**SCONSO**

Lines 32 & 33: Scripsit Ranke: C [**IU**]**DAEO**, correctura
flagitante siglo Victorino **R** effecta. [**DAEIS**] my deletion.

	modum. P rimum	1	way. First indeed,
	quidem quia credita	2	because the words of God
	sunt illis eloquia dī	3	were committed to them.
	Q uid enim si quidam illo-	4	³ For what if some of them
	rum non crediderūt	5	have not believed?
	numquid increduli-	6	Shall their unbelief
	tas eorum fidem dī	7	make the faith of God
	evacuabit. absit.	8	without effect? Never!
in psal- mo. cxv.	E st autem d̄s uerax.	9	⁴ But God is true
	omnis autem homo	10	and every man
	mendax	11	a liar.
in psal- mo. l.	S icut scriptum est ut	12	As it is written: That
	iustificeris in sermo-	13	thou mayest be justified in
	nibus tuis et vincas	14	thy words and mayest overcome
	cum iudicaris	15	when thou art judged.
viii.	S i autem iniquitas nostrā	16	⁵ But if our injustice
	iustitiam dī commen-	17	commend the justice of
	dat. quid dicemus. Num	18	God, what shall we say? Sure-
	quid iniquus ^{est} d̄s qui	19	ly God is not unjust, who
	infert. iram. secun-	20	executeth wrath? (I speak
	dum hominum dico	21	according to man.)
	absit. alioquin quo-	22	⁶ Never! Otherwise
	modo iudicabit d̄s	23	how shall God judge
	hunc mundum.	24	this world?
	S i enim veritas dī in meo	25	⁷ For if the truth of God hath
	mendacio abundavit	26	more abounded through my lie,
	in gloriam ipsius.	27	unto his glory,
	quid adhuc et ego tam-	28	why am I also yet
	quam peccator iudicor	29	judged as a sinner?
	E t non sicut blasphem-	30	⁸ And not rather (as we
	amur et sicut ^{dicunt} dicunt	31	are slandered and as some ^{say} ^{%affirm}
	nos quidam dicere.	32	that we say)
	faciamus mala. ut ve-	33	let us do evil that there
	niant bona. quorum	34	may come good? Whose
	damnatio iusta est	35	damnation is just.

(1-35) 3 2b – 8.

Line 6: Vulgate has illo^{rum} where manuscript has eorum. Insignificant in English.Line 19: Scripsit Ranke: iniquus ^{est} deus (Inc.)

Line 20: Scripsit Ranke: infert. iram

Line 23: Scripsit Ranke: iudicabit corr. e —auit

Line 24: Vulgate omits 'hunc' :: 'this', but yet Douay translates as if present, not using 'the'.

Line 31: Scripsit Ranke: C ad marg. [sicut] ^{dicunt}

IN psal- mo. XIII.	VIII. Quid ergo praeceLLimus eos nequaquam Causati enim sumus iudaeos et graecos omnes sub peccato esse sicut scriptum est.	What then? Do we excel 1 them? No, not so. 2 them? No, not so. 3 For we have charged 4 both Judeans and Greeks, 5 that they are all under 6 sin. ¹⁰ As it is written:
	quia non est iustus quis- quam. non est intel- legens. non est re- quirens dñm. Om-	7 There is none that is 8 just, ¹¹ there is none that under- 9 standeth: there is none that seek- 10 eth after God. ¹² All
	nes declinauerunt simul inutiles facti sunt. Non est qui faciat bonum non est usque ad unum	11 have turned out of the way: 12 they are become unprofitable 13 together: there is none that 14 doth good, there is not 15 so much as one.
	Sepulchrum patens est guttur eorum	16 ¹³ Their throat is 17 an open sepulchre:
	Linguis suis dolose ace- bant. uenenum as- s-	18 with their tongues they speak 19 deceit. The venom of asps 20 is under their lips.
	spedium sub labiis eorū. quorum os maledictio- ne et amaritudine	21 ¹⁴ Whose mouth is full 22 of cursing and 23 bitterness. ¹⁵ Swift
	plenum est. Uelo- ces pedes eorum ad effundendum san- guinem. CONTRI-	24 are their feet 25 to shed 26 blood. ¹⁶ Destruction
	tio et infelicitas in uis eorum. et uiam pacis non cognouerūt non est timor dī ante	27 and unhappiness are in 28 their ways: ¹⁷ and the way 29 of peace they have not known: 30 ¹⁸ there is no fear of God before 31 their eyes.
	oculos eorum Scimus autem quoniam quaecumque Lex Lo- quitur. his qui in Lege sunt loquitur	32 ¹⁹ Now we know that 33 whatsoever things the law 34 speaketh, it speaketh to them 35 that are in the law:

(1-35) 39 – 19a.

Line 1: Scribes Ranke: C ad marg. [Quid] ¹icitur
Replacing ergo with igitur is insignificant in English.
Lines 7 & 8: Scribes Ranke: qui-||squam

Lines 10 & 11: Scribes Ranke: O-||mnes
Lines 19 & 20: Scribes Ranke: a-||spedium
Line 23: Scribes Ranke: plenum

Ut omnem os obstrua-	1	That every mouth may be stop-
tur et subditus fiat	2	ped and all the world may be
omnis mundus dō	3	made subject to God.
Quia non iustificabitur	4	²⁰ Because by the works of
ex operibus Legis om-	5	the law no flesh shall be
nis caro coram ipso ^{illo}	6	justified before him.
per Legem enim cog-	7	For by the law is the know-
nitio peccati. Nunc	8	ledge of sin. ²¹ But
autem sine Lege ius-	9	now, without the law, the
titia dī manifestata	10	justice of God is made mani-
est. testificata per	11	fest, being witnessed by
^λ Legem et prophetas	12	the law and the prophets.
Iustitia autem dī per fi-	13	²² Even the justice of God, by
^{super} dem ihū xpī. in omnes	14	faith of Jesus Christ, ^{unto} all, ^{upon}
et super omnes qui	15	and upon all them that
credunt in eum	16	believe in him:
Non enim est distinctio	17	for there is no distinction.
omnes enim pecca-	18	²³ For all have sin-
uerunt. et. egent glo-	19	ned, and need the glory
riam dī. Iustifica-	20	of God, ²⁴ being justi-
ti gratis per ipsius	21	fied freely by his
gratiam per redemp-	22	grace, through the redemp-
^p tionem quae est in	23	tion, that is in
xpo ihū. quem pro-	24	Christ Jesus, ²⁵ whom God
posuit dē propitiato-	25	hath proposed to be a propitia-
rem fidei in sangui-	26	tion, through faith in his
nem ipsius in osten-	27	blood, to the shewing
sionem iustitiae suae	28	of his justice,
propter remissione ^m	29	For the remission
praecedentium de-	30	of former
lictorum. In sus-	31	sins, ²⁶ Through the for-
^s tentatione dī. ad os-	32	bearance of God, for the shew-
^s tensionem iustitiae	33	ing of his justice
eius in hoc tempore	34	in this time.
Ut sit ipse iustus. Iusti-	35	That he himself may be just, and

(1-35) 3 19b – 26a.

Line 1: Scribesit Ranke: omnem os obstruat

Lines 5 & 6: Scribesit Ranke: o-||mnis

Line 6: Scribesit Ranke: ipso ^{illo}

Lines 7 & 8: Scribesit Ranke: co-||gnitio

Lines 9 & 10: Scribesit Ranke: iu-||stitia

Line 11: Scribesit Ranke: M¹ λ [Lege] Ms. has per, taking accusative, while Vulgate has λ, taking ablative, needing changes to the forms of Legem, and prophetas, but

is insignificant to the English. Vulgatisation?

Line 14: Scribesit Ranke: Nota marg. nescio quae erasa. I have examined the facsimile carefully. I show what I see.

Lines 19 & 20: Scribesit Ranke: et. egent gloria

Lines 22 & 23: Scribesit Ranke: redem-||ptionem

Lines 26 & 27: Scribesit Ranke: sanguinem

Lines 31 & 32: Scribesit Ranke: su-||stentatione

Lines 32 & 33: Scribesit Ranke: o-||stensionem

ficans eum. qui ex fi-	1	the justifier of him, who is of
de est ihu xpi	2	the faith of Jesus Christ.
x. UBI EST ERGO GLORIATIO	3	²⁷ Where is then thy boast-
tua. exclusa est. per	4	ing? It is excluded. By
quam Legem. facto-	5	what law? Of
rum. non. sed per Le-	6	works? No, but by the
gem fidei. arbitra-	7	law of faith, ²⁸ for we
mur enim iustifica-	8	account a man to be
ri hominem per fi-	9	justified by faith,
dem sine operibus Legis	10	without the works of the law.
An iudeorum ds tan-	11	²⁹ Is he the God of the Judeans
tum. nonne et gen-	12	only? Is he not also of the for-
tium. immo et gentiu ^m	13	eigners? Yes, of foreigners also.
Quoniam quidem unq	14	³⁰ For it is one
ds qui iustificat cir-	15	God, that justifieth cir-
cumcisionem ex fi-	16	cumcision by faith,
de et praeputium	17	and uncircumcision
per fide ^m . Legem	18	through faith. ³¹ Do we,
ergo destruimus	19	then, destroy the law
per fidem. absit.	20	through faith? Never!
sed Legem statuim ^{us}	21	but we establish the law.
Quid ergo dicemus	22	⁴ ¹ What shall we say then
inuenisse abraham ^m	23	that Abraham hath found,
patrem nostrum	24	who is our father
secundum carnem	25	according to the flesh.
Si enim abraham ex	26	² For if Abraham
operibus Legis iusti-	27	were justified by
ficatus est. habet	28	works of the law, he hath
gloriam. sed non apud	29	whereof to glory, but not before
dm. quid enim scrip-	30	God: ³ for what saith
ptura dicit.	31	the scripture?
Credidit abraham do.	32	Abraham believed God,
et reputatum. est	33	and it was reputed
ei ad iustitiam	34	to him unto justice.
Ei autem. qui operatur	35	⁴ Now to him, he who worketh,

IN GE-
NESE

(1-21) 3 26b – 31. (22-35) 4 1 – 4a.

Line 2: Scripsit Ranke: C [ihu] xpi

Line 27: Manuscript has 'Legis', not witnessed in Vulgate:
'of the law' is then inserted into line 28 of the English.

Line 29: Scripsit Ranke: apud corr. ex aput

Lines 30 & 31: The words 'scriptura dicit' are found

reversed in the Vulgate. No significance to the English.

Line 34: Manuscript has 'ei' where Vulgate has 'illi'. No
significance to the English.

Lines 30 & 31: Scripsit Ranke: scri~||ptura

merces non reputatur. secundum gratiam sed secundum debitum. Ei uero qui non operatur. credenti autem in eum qui iustificat impium. reputatur fides eius ad iustitiam secundum propositum gratiae dñi. Sicut et dauid dicit. Beatitudine^m hominis. cui dñs accepit^p to fert iustitiam sine operibus

in psalmo cxxxix.

Beati quorum remissae sunt iniquitates et quorum tecta sunt peccata. Beatus uir cui non imputauit dñs peccatum. Beatitudo ergo haec in circumcisione^m an et^{an} etiam in praeputio. Dicimus enim. quia reputata est abrahae fides ad iustitiam quomodo ergo reputata est. in circumcisione cum esset. an. in praeputio. Non in circumcisione sed in praeputio Et signum accepit circumcisionis. signa-

1 the reward is not considered
2 according to grace,
3 but according to
4 debt. ⁵ But to him that
5 worketh not, yet believeth in him that
6 justifieth the ungodly,
7 his faith is reputed
8 to justice, according
9 to the purpose of the grace
10 of God. ⁶ As David also
11 saith the blessedness
12 of a man, to whom God reckoneth beareth righteousness
13 without works:
14 ⁷ *Blessed are they whose*
15 *iniquities are forgiven,*
16 *and whose sins are*
17 *covered.* ⁸ *Blessed is the man*
18 *to whom the Lord hath not*
19 *imputed sin.* ⁹ This blessedness then, (is it) upon the circumcision, or also, ^{or}
20 upon the uncircumcision? For
21 we say thus: Unto Abraham
22 faith is reckoned for
23 righteousness.
24 ¹⁰ How then is it
25 reckoned? When he
26 was in circumcision, or
27 in uncircumcision? Not in
28 circumcision, but
29 in uncircumcision.
30 ¹¹ And he received the sign of
31 circumcision, a seal

(1-35) 4 4b – 11a.

Lines 13 & 14: : Scribes Ranke: acce-||pto

Line 22: Bracketed text I hope, improves the sense.

Lines 22 & 23: Scribes Ranke: circumcisionem

Lines 23 & 24: Scribes Ranke: C ad marg. an etiam.

It looks as if someone has tried to erase this addition.

Lines 29 & 30: Scribes Ranke: [circumcisione] cum esse. The text: cum esset is marked to be deleted,

and is missing from the Vulgate, but in **circumcisione cum esset. an. in praeputio** translates by Google as 'When he was in circumcision, or in uncircumcision.'

This exactly matches Douay's translation. The phrase marked for deletion is missing from the Vulgate, but the Douay translator clearly had it before him. The deletion can, and should be disregarded

culum iustitiae fi-	1	of the justice of the faith,
dei quae est in prae-	2	which he had, being uncircum-
putio. ut sit pater om-	3	cised; that he might be the father
m nium. credentium	4	of all them that believe,
per praeputium. ut	5	being uncircumcised, that
reputetur et illis	6	unto them also it may be reck-
ad iustitiam. Ut sit	7	oned to justice: ¹² In order to be
pater circumcisio-	8	the father of circumcision;
nis. non his tantum	9	not to them only,
qui sunt ex circum-	10	that are of the circum-
cisione sed et his qui	11	cision, but to them also that
sectantur uestigia	12	follow the steps of
eius quae est in prae-	13	the faithful, that is in the uncir-
putio fidei patris	14	cumcision of our
nostri abrahae	15	father Abraham.
Non enim per Legem	16	¹³ For not through the law
promissio abrahae	17	was the promise to Abraham,
aut semini eius ut hæ-	18	or to his seed, that he
ris esset mundi. sed	19	should be heir of the world; but
per iustitiam fidei	20	through the justice of faith.
Si enim qui ex Lege sunt	21	¹⁴ For if they who are of the law be
heredes exinanita	22	heirs, faith is
est fides abolēta est	23	made void, abolishing
promissio. Lex enī ^m	24	the promise. ¹⁵ For the law
ira ^m operatur	25	worketh wrath.
Ubi enim non est Lex	26	For where there is no law,
nec praeuaricatio	27	neither is there transgression.
Ideo ex fide ut secundū ^m	28	¹⁶ Hence is it of faith, that accord-
gratia ^m firma sit pro-	29	ing to grace the promise might
missio omni semini	30	be firm to all the seed;
Non ei qui ex Lege est	31	Not to that only which is of
solum. sed ei qui ex	32	the law, but to that also which
fide est abrahae.	33	is of the faith of Abraham,
qui est pater omniū ^m	34	who is the father of
nostrum. Sicut	35	us all. ¹⁷ As it

(1-35) 4 11b – 17a.

Lines 3 & 4: Scribes Ranke: o-||**m**nium. Correctura solummodo inchoata.

Line 7: Whereas Vulgate has 'ET SIT', this manuscript has UT SIT. To reflect this, the English here starts: "In order to be", where Douay has "And might be". I think the manuscript, in English, here reads better.

Line 18: The digraph æ is often made as an e with a little tail, thus: e. The tail is very lightly drawn, and indeed sometimes missed by an early scribe, hence omitted. It is here restored, but replaced by æ.

Line 23: Scribes Ranke: **abolēta**
Lines 25 & 29: Scribes Ranke: **ira^m | gratia^m**

IN GE-
NESI

scriptum est
 quia patre^m multarum
 gentium posui te ante
 dñm cui credidisti
 qui uiuificat mortuos
 et uocat ea quae non
 sunt. tamquam ea
 quae sunt. Qui con-
 tra spem in spem cre-
 didit. ut fieret pater
 multarum gentium
 IN GE-
 NESI
 Secundum quod dictum
 est ei. sic erit semen
 tuum sicut arenā mā-
 ris. Et non infirma-
 tus est in fide. Nec
 considerabit corpus
 suum emortuum cum
 iam fere centum an-
 norum esset. et emor-
 tuam uul~~u~~am sarrae
 IN repromissione^m etiā^m
 dñi non haesitauit dif-
 fidentia. Sed con-
 fortatus est fide. dāns
 gloriam dō. plenis-
 sime credens quia
 quaecumque promi-
 sit. potens est et fa-
 cere. Ideoque reputa-
 tum est illi ad iustitia^m
 Non est autem scriptum
 tantum propter ipso^m
 quia reputatum est
 illi. sed et propter nos

1 is written:
 2 Because a father of many
 3 nations I have made thee, before
 4 God, whom he believed,
 5 who quickeneth the dead;
 6 and calleth those things that are
 7 not, as to become those
 8 that are. ¹⁸ Who against
 9 hope, believed in
 10 hope; that he might be made
 11 the father of many nations.
 12 According to that which was said
 13 to him: So shall thy seed
 14 be as the sands of the
 15 sea. ¹⁹ And he was not
 16 weak in faith; neither did
 17 he consider his own
 18 body now dead, whereas
 19 he was almost a hundred
 20 years old, nor the
 21 dead womb of Sara.
 22 ²⁰ In the promise also of
 23 God he stumbled not by
 24 doubt. But was strength-
 25 ened in faith, giving
 26 glory to God: ²¹ Most
 27 fully knowing, that
 27 whatsoever he has promis-
 29 ed, he is able also to per-
 30 form ²² therefore it was reck-
 31 oned to him unto justice.
 32 ²³ Now it is not written
 33 only for him,
 34 that it was reputed
 35 to him, ²⁴ but also for us,

(1-35) 4 17b – 24a.

Line 2: Scripsit Ranke: patrem multarem ratione
 parum apta corr. e patre multorum

Lines 13-15: Scripsit Ranke: [est] ei: (Vulgate witnesses ei|
 but not) [tuum] sicut arenā maris, and Douay
 translates ei as present. But the verse seems incomplete
 without the phrase which translates “as the sands of the sea”.

Lines 15 & 16: Scripsit Ranke: infirma~||tus est in fide.
 Nec considerabit. Ex qua correctura apparet, Victoris
 animum fuisse etiam vocabulam est declere. Cui con-

Line 1:

Ra: 185:32

silio inservii uncinis positus. Both IN and Nec are marked
 for deletion. However, Nec is present in the Vulgate, and
 IN though redundant in Latin, is needed in English. Hence
 these deletions may be disregarded. Likewise lines 13-15.

Line 21: Scripsit Ranke: uul~~u~~am radendo corr. e bulbam
 Line 22: repromissione^m: final m to be deleted. Ranke
 accepts without comment.

Lines 23 & 24: Scripsit Ranke: dif~||fidentia

Lines 26 & 27: Scripsit Ranke: plenis~||sime

QUIBUS REPUTABITUR
 CREDENTIBUS IN EUM QUI
 SUSCITAVIT IH̄M D̄NM
 NOSTRUM EX MORTUIS
 QUI TRADITUS EST PROP-
 PTER DELICTA NOSTRA
 ET RESURREXIT PROPTER
 IUSTIFICATIONEM
 NOSTRAM

XI. IUSTIFICATI igitur ex fide

IN NAT-
 LE INNO-
 CENTUM

PACEM HABEAMUS AD
 D̄M. PER D̄NM N̄ IH̄M XPM
 PER QUEM ET ACCESSUM
 HABEAMUS IN FIDE
 PER GRATIAM ISTAM IN Q̄A
 ISTAMUS ET GLORIAMUR
 IN SPE GLORIAE FILIO-
 RUM D̄I. NON SOLU^m
 AUTEM. SED ET GLORIA-
 MUR IN TRIBULATIONIBUS

SCIENTES QUOD TRIBULA-
 TIO PATIENTIAM OPERA-
 TUR. PATIENTIA AU-
 TEM PROBATIONEM

PROBATIO UERO SPEM
 SPES AUTEM NON CON-
 FUNDIT. QUIA CARITAS
 D̄I DIFFUSA EST IN COR-
 DIBUS NOSTRIS. PER
 SP̄M. SC̄M. QUI DATUS
 EST NOBIS ⁂

XII. SI ENIM XPS cum adhuc

LECT. IN
 TERTIA
 FERIA
 PASCHAE
 GENTE

INFIRMI ESSE MUS
 SECUNDUM TEMPUS PRO
 IMPIIS MORTUUS EST

Uix enim pro iusto quis moriatur

(1-9) 4 24b - 25. (10-36) 5 1 - 7a.

Lines 3 & 4: Scripsit Ranke: [D̄NM] NOSTRUM.

Lines 5 & 6: Scripsit Ranke: pro-||pter

Line 16: Scripsit Ranke: [qua] istamus

Lines 26 & 27: Scripsit Ranke: CONFUNDIT corr. ut vdtr a
 Se -det

Line 32: Scripsit Ranke: C ad voc. SI margini inscripsit U^t
 quid enim

Line 35 Left Margin: Scripsit Ranke: Margo vestigia alicuius

1 to whom it shall be reputed,
 2 If we believe in him, that
 3 raised up Jesus, ^{the} our
 4 Lord, from the dead,
 5 ²⁵ Who was delivered up
 6 for our sins,
 7 and rose again
 8 for our
 9 justification.

10 **5 ¹ Justified therefore by faith,**

11 let us have peace with
 12 God, through our Lord Jesus Christ:

13 ² By whom also we have
 14 access through faith,

15 into this grace, wherein

16 we stand, and glory

17 in the hope of the glory of the

18 sons of God. ³ And not

19 only so; but we glory also

20 in tribulations.

21 Knowing that tribula-

22 tion worketh pati-

23 ence; ⁴ And patience

24 trial;

25 And trial hope;

26 ⁵ And hope confound-

27 eth not: because the charity

28 of God is poured forth in

29 our hearts, by

30 the Holy Ghost, who is

31 given to us. ⁂

32 **6 If then Christ, when as yet**

33 we were weak,

34 according to the time, died

35 for the ungodly,

36 **7 For scarcely for a just man will one die,**

notae Victorinae exhibet, quae cultro deleta est. ?GENTE

Line 36: Scripsit Ranke: Flagitante siglo R sesquiversus, cuius quia fuerit tenor cognosci non amplius potest, erasus est. C tum ad marginem, tum in hoc spatio rescripsit Uix enim pro iusto quis moriatur, which is an insertion, hence, line 36. Much of Ranke's comment here refers to what is after this this page break in the ms., so see next page for clarification.

N am pro bono forsitan quis et	1 Yet maybe for a good man one might
aud ^e at mori. C ommen-	2 dare to die. ⁸ But God
dat autem suam carita-	3 commendeth his cha-
tem dñs in nobis. Q uo-	4 rity towards us; be-
nia cum adhuc pecca-	5 cause when as yet we were
tores essemus. xps pro	6 sinners, ⁹ Christ
nobis mortuus est	7 died for us;
M ulto ^{icitur} magis iustificati	8 Much more, ^{therefore} being
nunc in sanguine ipsi-	9 now justified by his blood, shall
us salui erimus ab ira	10 we be saved from wrath
per ipsum. S i enim	11 through him. ¹⁰ For if,
cum inimici essemus	12 when we were enemies,
reconciliati sumus dō	13 we were reconciled to God
per mortem fili eius	14 by the death of his Son;
multo magis reconciliati	15 Much more, being reconciled,
salui erimus in uita ipsiq	16 shall we be saved by his life.
non solum autem hoc	17 ¹¹ And not only is this so;
sed et gloriamur in dō	18 but also we glory in God,
per dñm n̄ ih̄m xpm ⁊	19 through our Lord Jesus Christ, ⁊
per quem nunc recon-	20 by whom we have now
ciliationem accepim⁹	21 received reconciliation.
P ropterea sicut per unū	22 ¹² Wherefore as by one
hominem in hunc mun-	23 man sin entered
dum peccatum intra-	24 into this world,
uit. et per peccatum	25 and by sin
mors. E t ita in om-	26 death; and so death
m nes homines pertran-	27 passed upon all
suit in quo omnes pec-	28 men, in whom all have
cauerant. Usque ad	29 sinned. ¹³ For until
legem enim peccatum	30 the law sin was
erat in hūc mundum	31 here in ^{the} this world.
peccatum autem non	32 But sin was not
inputabatur cum Lex	33 counted, when the law
non esset	34 was not yet.
xiii. Sed regnavit mors ab ada^m	35 ¹⁴ But death reigned from Adam

(1-35) 5 7b – 14a.

Lines 1 & 2a: See Line 36 on previous page. I see **R** here, but it has been scratched and stricken out, as has the previous contents of the lines here referenced. Scribesit Ranke:

Nam pro bono forsitan quis et audiet mori

Line 8: Scribesit Ranke: C [M^ULTO] ^{icitur}

Line 13: Scribesit Ranke: **sumus** corr. e **simus**

Line 14: **pili**: Ranke accepts without comment.

Line 17: Scribesit Ranke: [autem] **hoc**: hoc is marked to be deleted, keeping it though, improves the sense.

Lines 26 & 27: Scribesit Ranke: o- || **omnes**

Line 31: Scribesit Ranke: [in] **hūc mundum**: hūc is wrong, and properly amended to **hunc**. This is marked for deletion, and missing from Vulgate. However, its presence improves sense. Deleting it turns 'this' into 'the'.

Lines 33-34: Scribesit Ranke: **esset**. Sed retinui lectionem, quae praecedentibus flagitur. Ranke considers the edit to be wrong, and I agree. It would be well disregarded.

usque ad moysen etiam	1	unto Moses, even over
In eos qui non peccaverunt in similitudine	2	them also who have not sinned
prævaricationis. adae	3	after the similitude of
qui est forma futuri	4	the transgression of Adam,
xiii. Sed non sicut delictum	5	who is a figure of him to come.
ita et donum. Si enim	6	¹⁵ But not as the offence,
unius delicto multi mortui sunt. Multo magis gratia dei et donum	7	so also the gift. For if by
in gratia unius hominis ihu xpi. in plures abundavit. Et non sicut per unius delictum. ita et donum	8	the offence of one, many
Nam iudicium quidem	9	died; much more
ex uno in condemnationem. Gratia autem ex multis delictis in iustificationem uitae	10	the grace of God, and the gift,
Si enim unius delicto mors regnavit per unum	11	by the grace of one
multo magis quia abundantiam gratiae donationis et iustitiae accipientes in vita regnabimus per ihu xpm.	12	man, Jesus Christ, hath abounded
igitur sicut per unius delictum omnes homines in condemnationem	13	unto many. ¹⁶ And not
sic et per unius iustitiam omnes homines in iustificationem vitae	14	as it was by one offence, ^{% sin}
Sicut enim per inobedientiam unius hominis	15	so also is the gift.
	16	For judgment indeed
	17	was by one unto condemna-
	18	tion. But grace
	19	is of many offences,
	20	unto justification of life.
	21	¹⁷ For if by one man's offence
	22	death reigned through one;
	23	Much more because we,
	24	who receive abundance of
	25	grace, and of the gift, and of
	26	justice, shall reign in
	27	life through Jesus Christ.
	28	¹⁸ Therefore, as by the offence
	29	of one, ^{unto} all men (is given)
	30	condemnation;
	31	So also by the justice of one,
	32	^{unto} all men (is given) jus-
	33	tification of life.
	34	¹⁹ For as by the disobe-
	35	dience of one man,

(1-35) 5 14b – 19a.

Line 4: Scripsit Ranke: prævaricationis. adae

Lines 14 & 15: Scripsit Ranke: C ad marg. [unius] peccan-
tem. Correctura imperfecta. | deli-||ctum

Line 16: Scripsit Ranke: [iudicium] quidem: quidem is
marked for deletion, but present in Vulgate, so deletion
marking should be disregarded.

Line 20: Scripsit Ranke: [iustificationem] uitae This is
marked for deletion, but c.f. line 33. It is not in the

Vulgate but yet rings true, so the edit may be disregarded.

Line 23: Scripsit Ranke: [magis] quia

Line 26 & 27: Scripsit Ranke: regnabimus corr. e —auimus

Line 29: Scripsit Ranke: delictum omnes, Victoris uti
videtur.

Lines 31 & 32: Scripsit Ranke: Scriptum erat iustitiam
omnes. Interseruit V in

Lines 32 & 33: Scripsit Ranke: iu-||stificationem

	peccatores constitu-	1	many were made
	ti sunt multi. Ita et	2	sinner. So also
o ^o boeditionem	per unius o ^o boedien-	3	by the obedience
	tiam iusti constituun-	4	of one, many shall be
	tur multi. Lex aute ^m	5	made just. ²⁰ Now the
	subintrauit ut abun-	6	law entered in, that
	daret delictum. Ubi	7	sin might abound. And
o ^o delictum	autem abundauit pec-	8	where ^o sin abounded, ^o offence
	catum superabunda-	9	grace did more
	uit gratia. Ut sicut	10	abound. ²¹ That as
	regnauit peccatum in	11	sin hath reigned into
	morte ^m ita et gratia. reg-	12	death; so also grace might
	net per iustitiam in	13	reign by justice into
	uita ^m aeternam per ih ^m	14	life eternal, through Jesus ^{Christ}
	dm nostrum. Quid	15	our Lord. ⁶ ¹ What
	ergo dicimus. perma-	16	then shall we say? Shall
	nebimus in peccato	17	we continue in sin,
	ut gratia abundet. Absit	18	that grace may abound? ² Never!
	Si enim mortui sumus	19	For if we are dead
	peccato. quomodo ad-	20	to sin, how shall we
	huc uiuemus in illo	21	live any longer therein?
xv. an ignoratis fratres		22	³ Or know you not, brethren,
lect. in se-	quia quicumque bap-	23	that we whoever, are bap-
cunda feria	zati sumus in xpo ihu	24	zed in Christ Jesus,
paschae	in morte ^m ipsius bap-	25	are baptized into
	zati sumus. Conse-	26	his death? ⁴ For we are
	pulti enim sumus cum	27	buried together with
	ipso per baptismum	28	him by baptism
o ^o quomodo	in morte ^m Ut quem-	29	into death. That as
See also lines	admodum surrexit	30	Christ is risen from
3 & 4 above.	R xps a mortuis per glo-	31	the dead by the glory
	riam. patris et nos in	32	of the Father, so we also
	nouitate uitaeambu-	33	may live in newness
	lamus. Si enim con-	34	of life. ⁵ For if we have
	plantati facti sumus	35	been planted together

(1-15a) 5 19b – 21. (15b-35) 6 1 – 5a.

Lines 3 & 4: C ad marg. ^o oboeditionem for oboedientiam, however both are correct, and English is unaffected.

Line 4: Small cross in RHS margin. Ranke does not comment.

Line 8: Scribes Ranke: C ad marg. [abundauit] delictum

Line 11: Scribes Ranke: morte^m. Lineola Victoris uti videtur. Singularis tamen lectio, non error, in forma ablativa latet.

Lines 12 & 13: Scribes Ranke: re~||cnet

Line 14: Scribes Ranke: uitam, quae lineola postulatur per sequens aeternam | fort. S [ihm] xpm

Line 19: Scribes Ranke: Qui cultro rasum, cuius in loco C intulit Si

Line 22: Scribes Ranke: [ignoratis] fratres. fratris

should be fratres, vocative, was clearly intended

Line 25: Scribes Ranke: morte^m. Lineola errorem correxit.

Line 29: Scribes Ranke: C ad marg. [Ut] o^oquomodo

Lines 31 & 32: Scribes Ranke: Siglo R iuxta verbum xps a mortuis per glo posito quid flagitetur quum verba integra sint non apparet. Fortasse V tum praecedentum correcturam tum subsequentem hoc signo evocavit. | C patris et

similitudini mortis	1	in the likeness of his death,
eius simul et resurrec-	2	we shall be also in the likeness
C tionis erimus. hoc sci-	3	of his resurrection. ⁶ Know
entes quia uetus homo	4	ing this, that our old
noster simul crucifi-	5	man is crucified with
xus est. Ut destrua-	6	him, that the body of
tur corpus peccati	7	sin may be destroyed,
ut ultra non seruiamus	8	to the end that we may serve
peccato. Qui enim	9	sin no longer. ⁷ For he
mortuus est. iustifi-	10	that is dead is justi-
catus est a peccato	11	fied from sin.
S i autem mortui sumus	12	⁸ Now if we be dead
cum xp̃o credimus	13	with Christ, we believe
quia etiam simul uiui-	14	that we may live also to-
mus cum ipso. Sci-	15	gether with him: ⁹ Know-
entes quod xp̃s re surgens	16	ing that Christ rising again
a mortuis. Jam non	17	from the dead, dieth now
moritur. mors illi ul-	18	no more, death shall no more
tra non dominabitur	19	have dominion over him.
Q uod enim mortuus est	20	¹⁰ For in that he died
peccato mortuus	21	to sin, he died
est semel. Quod au-	22	once; but in that he
tem uiuit. uiuit dō	23	liveth, he liveth unto God:
I ta et uos existimate	24	¹¹ So do you also reckon,
mortuus uos esse pec-	25	that you are dead to
cato uiuentes autem	26	sin, but alive unto
dō in xp̃o ih̃u. †	27	God, in Christ Jesus. †
xvi. Non ergo regnet pecca-	28	¹² Let no sin therefore reign
tum in uestro mortua-	29	in your mortal
li corpore ad oboedien-	30	body, with obedience
dam desiderii eius	31	to its desires.
Sed neque exhibeatis	32	¹³ Neither yield ye
membra uestra arma	33	your members as instruments of
iniquitatis peccato	34	iniquity unto sin.
Sed exhibite uos dō	35	But present yourselves to God,

Lect. in
quadra-
gesima
ieiunio
primo

(1-35) 6 5b – 13a.

Lines 2 & 3: Scripsit Ranke: resurre-||**C**tionis

Line 16: Scripsit Ranke: C [xp̃s] **re**surgens

Lines 14 & 15: Scripsit Ranke: uiuiamus a V corr. e uiuimus.

TAMQUAM EX MORTUIS	1	as those that are alive from the
UIVENTES. ET MEMBRA	2	dead, and your members as
UESTRA ARMA IUSTITIAE DŌ	3	instruments of justice for God.
P ECCATUM ENIM IN UOBIS	4	¹⁴ For sin shall not have
NON DOMINABITUR.	5	dominion over you.
NON ENIM SUB LEGE ESTIS	6	For you are not under the law,
SED SUB GRATIA. QUID	7	but under grace. ¹⁵ What
ERGO PECCAUIMUS QUO-	8	then? Shall we sin, be-
NIAM NON SUMUS SUB	9	cause we are not under the
LEGE SED SUB GRATIA. ABSIT	10	law, but under grace? Never!
A N NESCITIS QUONIAM CUI	11	¹⁶ Or know not ye, that to whom
EXHIBETIS UOS SERUOS	12	you yield yourselves servants,
AD OBOEDIENDUM. SER-	13	to obey, servants
UI ESTIS EIU S CUI OBOE-	14	you are of whom you obey,
DISTIS. SIVE PECCATI IN	15	whether it be of sin unto
MORTE. SIVE OBOEDITIO-	16	death, or of obedience
NIS AD IUSTITIAM	17	unto justice.
G RATIAS AUTEM DŌ QUOD	18	¹⁷ But thanks be to God, that
FUISTIS SERUI PECCATI	19	though the servants of sin.
OBOEDITIS AUTEM EX COR-	20	You have obeyed from the
DE IN EAM FORMAM DOC-	21	heart, that form of teaching,
C TRINAE. IN qua TRADITI ESTIS	22	into which you are guided.
L IBERATI AUTEM A PECCATO	23	¹⁸ Freed then from sin,
SERUI FACTI ESTIS IUSTITIAE	24	You are made servants of justice.
H UMANUM DICO PROPTER	25	¹⁹ I speak human things, because
INFIRMITATEM CARNIS	26	of the infirmity of your
UESTRAE. SICUT ENI ^m	27	flesh. For as you
EXHIBUISTIS. MEMBRA	28	have shewn your
UESTRA SERUIRE IMMUN-	29	members to serve unclean
DITIAE ET INIQUITATI AD	30	ness and iniquity, unto
INIQUITATEM. ITA NUNC	31	iniquity; so now
EXHIBITE MEMBRA UES-	32	shew your members
S TRA SERUIRE IUSTITIAE	33	to serve justice,
IN SCĪFICATIONEM	34	unto sanctification.
C UM ENIM SERUI ESSETIS	35	²⁰ For when you were the servants

(1-35) 6 13b – 20a.

Line 16: Scripsit Ranke: morte^mLine 20: Scripsit Ranke: oboeditis^{is}

Lines 21 & 22: Scripsit Ranke: do-||ctrinae

Lines 32 & 33: Scripsit Ranke: ue-||stra

peccati liberi fuistis	1	of sin, you were free men to
iustitiae. Quem er-	2	justice. ²¹ What fruit
go fructum habuistis	3	therefore had you
tunc in his in quibus nunc	4	then in those things, of which
erubescitis. Nam fi-	5	you are now ashamed? For the
nis illorum mors	6	end of them is death.
Nunc uero liberati a pec-	7	²² But now being made free from
cato. serui autem facti	8	sin, and become servants to
dō. habetis fructum	9	God, you have your
uestrum in sc̄ificatio-	10	fruit unto sanctifica-
nem. finem uero uitae	11	tion, and the end life
aeternam. Stipen-	12	everlasting. ²³ For the
dia enim peccati mors	13	wages of sin is death.
Gratiam enim dī uita ae-	14	And the grace of God, life everlast-
terna in xp̄o. ih̄u dñō n̄	15	ing, in Christ, Jesus our Lord. †
xvii. An ignoratis fratres	16	7 ¹ Or know you not, brethren,
scientibus enim lege	17	(for I speak to them that know
loquor. quia lex domi-	18	the law,) that the law hath
natur in homine quan-	19	dominion over a man, as
to tempore uiuit	20	long as it liveth?
Nam quae sub uiro est	21	² For the woman that hath an
mulier. uiuente uiro	22	husband, whilst her husband
allicata est legi	23	liveth is bound to the law.
Si autem mortuus fue-	24	But if her husband be dead, she
rit. uir. eius. soluta est	25	is loosed from the law of her
a lege uiri. Igitur ui-	26	husband. ³ Therefore, whilst her
uente uiro uocabitur	27	husband liveth, she shall be called
adultera si fuerit cu	28	an adulteress, if she be with an-
alio uiro. Si autem	28	other man: but if her hus-
mortuus fuerit. uir.	30	band be dead, she is delivered
eius liberata est a lege	31	from the law of her husband;
uiri ut non sit adultera.	32	so that she is not an adulteress,
si cum alio fuerit uiro	33	if she be with another man.
Itaque fratres mei et uos	34	⁴ Therefore, my brethren, you
mortificati estis legi	35	also are become dead to the law,

(1-15) 6 20b – 20a. (16-35) 7 1 – 4a.

Line 14: Scripsit Ranke: GRATIAM

Line 25: Puncts after -rit and uir are word separators.

Ranke does not comment. See, though, lines 30 & 31.

Lines 30 & 31: Scripsit Ranke: fuerit. uir. eius. See line 25.

Lines 32 & 33: Scripsit Ranke: adultera. si Quae interpunctio imprimenda erat.

per corpus xpi ut sitis	1	by the body of Christ; that you
uos alterius qui ex mor-	2	may be another's, who is risen
tuis resurrexit ut fruc-	3	again from the dead, that we may
C tificemus deo. Cum	4	bring forth fruit to God. ⁵ For
enim enim essemus in	5	when we were in
carne passiones pec-	6	the flesh, the passions of
catorum quae per Le-	7	sins, which were by the
gem erant operabantur	8	law, did work
in membris nostris	9	in our members,
ut fructificarent morti	10	to bring forth fruit unto death.
Nunc autem soluti su-	11	⁶ But now we are
mus a lege mortis in	12	loosed from the law of death,
qua detinebamur	13	wherein we were detained;
ita ut seruiamus in noui-	14	so that we should serve in new-
tate sps et non in ue-	15	ness of spirit, and not in the
tustate litterae	16	oldness of the letter.
Quid ergo dicemus. Lex pec-	17	⁷ What shall we say, then? Is the
catum est. absit. Sed	18	law sin? Never! But
peccatum non cognos-	19	I do not know sin,
ui nisi per Legem.	20	but by the law.
Nam concupiscentiam	21	For I had not known
nesciebam nisi Lex di-	22	concupiscence, if the law did
ceret non concupisces	23	not say: Thou shalt not covet.
O ccasione autem ac-	24	⁸ But sin taking
cepta peccatum per	25	occasion by the com-
mandatum operatu ^m	26	mandment, wrought
est in me omnem con-	27	in me all manner of con-
cupiscentiam. Sine	28	cupiscence. For with-
lege enim peccatum	29	out the law sin
mortuum erat. Ego	30	was dead. ⁹ And
autem uivebam sine	31	I lived some time
lege aliquando. Sed	32	without the law. But
cum ^z uenisset mandatum	33	when the commandment ^z cometh, ^z had come
peccatum reuixit	34	sin revived,
ego autem mortuus su ^m	35	¹⁰ And I became dead.

(1-35) 7 4b – 10a.

Lines 1 & 2: Scripsit Ranke: [sitis] uos

Lines 3&4: Scripsit Ranke: fru-||ctificemus

Lines 4 & 5: Scripsit Ranke: Cum enim enim. Prius enim erasum

Line 24: Scripsit Ranke: Occasione^sLine 33: Scripsit Ranke: C ad marg. [cum] ^zuenisset

ET INVENTUM EST MIHI
MANDATUM QUOD ERAT
AD VITAM HOC ESSE^t AD
MORTEM. NAM PEC-
CATUM OCCASIONE^m
ACCEPTA PER MANDA-
TUM SEDUXIT ME ET PER
ILLUD OCCIDIT. ITAQUE
LEX QUIDEM SCA. ET MAN-
DATUM SCM ET IUSTUM
ET BONUM. QUOD ER-
GO BONUM EST MIHI FAC-
TUM EST MORS. ABSIT
Sed peccatum ut^{ap}pareat
peccatum per bonu^m
mihi operatum est
mortem. Ut fiat
supra modum pecca-
tum peccans per man-
datum

xviii. SCIMUS. ENIM QUOD LEX
Lect. CO^{ti}dia-
na
SPIRITALIS EST. EGO AU-
TEM CARNALIS SUM
VENUNDATUS SUB PEC-
CATO. QUOD ENIM
OPEROR NESCIO. NON
ENIM QUOD VOLO BONU^m
HOC AGO. SED QUOD ODI
MALUM ILLUD FACIO
SI AUTEM QUOD ODI HOC
FACIO CONSENTIO LEGI
QUONIAM BONA. NUNC
AUTEM NON EGO OPE-
ROR ILLUD SED QUOD HA-
BITAT IN ME PECCATU^m

^kSCIO ENIM QUIA NON HABITAT IN ME HOC EST IN CAR-
NE MEA BONUM. NAM VELLE ADIACET MIHI
PERFICERE AUTEM BONUM NON INVENIO
^kNON ENIM QUOD VOLO FACIO BONUM SED QUOD NOLO
MALUM. HOC AGO. SI AUTEM QUOD NOLO ILLUD FACIO
NON EGO OPEROR ILLUD SED QUOD HABITAT
IN ME PECCATUM

(1-42) 7 10b – 20.

Line 3: Scripsit Ranke: esse^t

Line 5: OCCASIONE obello punctoque corr. e OCCANSIONEM

Lines 12 & 13: Scripsit Ranke: FAC-||CTUM

Line 14: Scripsit Ranke: fort. C UT^{ap}pareat

Line 1:

Ra: 189:27

1 And the commandment that
2 was ordained to life, the same
3 was found to be unto death
4 to me. ¹¹ For sin,
5 taking occasion
6 by the command-
7 ment, seduced me, and by
8 it killed me. ¹² Wherefore
9 the law indeed is holy, and the
10 commandment holy, and just,
11 and good. ¹³ Was that
12 then which is good, made
13 death unto me? Never!
14 But sin, that it may appear
15 sin, by that which is good,
16 wrought death
17 in me; that sin, by the
18 commandment, might
19 become sinful above
20 measure.

¹⁴ For we know that the law
21 is spiritual; but
22 I am carnal,
23 sold under
24 sin. ¹⁵ For that which
25 I work, I know not. For
26 I do not that good
27 which I will; but the evil
28 which I hate, that I do.

¹⁶ If then I do that which I
30 will not, I consent to the law,
31 that it is good. ¹⁷ Now
32 then it is no more I that
33 do it, but sin that
34 dwelleth in me.

¹⁸ For I know that there dwelleth not in me, that is, in my
36 flesh, what is good. For though the desire, is in me;
37 the ability to do what is good, I find not.
38 ¹⁹ For the good I would do, I do not; and the evil I would
39 not, that I do. ²⁰ Now if I do that which I would not,
40 it is no more I, myself, that do it, but the sin that
41 dwelleth in me.
42

Lines 36-42: Scripsit Ranke: Non satis certum, num S an C
ea quae hic desunt ad marginem inferiorem
suppleverit:

[lines 36 - 42. Here added in situ.] De siglo ^k cf. 358, 28.

ⲁⲃⲓⲁⲥⲉⲧ

INUENIO IQUITUR LECEM UO-
 LENTI MIHI FACERE BO-
 NUM QUIA MIHI INEST
 MALUM. CONDELECTOR
 ENIM LEGI Dī. SECUNDUM
 INTERIOREM HOMINEM
 UIDEO AUTEM ALIAM LECEM
 IN MEMBRIS MEIS REPU-
 GNANTEM LEGI MENTIS
 MEAE ET CAPTIUANTEM
 ME IN LECE PECCATI QUOD
 EST IN MEMBRIS MEIS
 INFELIX EGO HOMO QUIS ME
 LIBERABIT DE CORPORE
 MORTIS HUIUS. GRATIA
 Dī PER IHM XPM DNM. N +
 IQUITUR. EGO IPSE MENTE
 SERUIO LEGI Dī. CARNE
 AUTEM LEGI PECCATI
 NIHIL ERGO NUNC DAMNA-
 TIONIS EST HIS QUI SUNT
 IN XPO IHU. QUI NON SE-
 CUNDUM CARNEM AM-
 BULANT. LEX ENIM
 SPES UITAE IN XPO IHU.
 LIBERAUIT ME A LECE
 PECCATI ET MORTIS
 NAM QUOD IMPOSSIBILE
 ERAT LEGIS IN QUO INFIR-
 MABATUR PER CARNE
 Ds FILIUM SUUM MIT-
 TENS IN SIMILITUDINEM
 CARNIS PECCATI ET DE
 PECCATO DAMNAUIT PEC-
 CATUM IN CARNE

de ad-
uentu
dñi

1 ²¹ I find then a law, that
 2 when I have a will to do
 3 good, evil ^{is} in
 4 me. ²² For I am delighted
 5 with the law of God, according
 6 to the inner man:
 7 ²³ But I see another law
 8 in my members, fighting
 9 against the law of my
 10 mind, and captivating
 11 me ^{into} the law of sin, that
 12 is in my members.
 13 ²⁴ Unhappy am I, who shall
 14 deliver me from the body
 15 of this death? ²⁵ The grace of
 16 God, by Jesus Christ our Lord. +
 17 Therefore, I myself, with the mind
 18 serve the law of God; but by
 19 the flesh, the law of sin.
 20 ⁸ ¹ There is now therefore no con-
 21 demnation to them that are
 22 in Christ Jesus, who live
 23 not according to
 24 the flesh. ² For the law
 25 of the spirit of life, in Christ Jesus,
 26 hath delivered me from the law
 27 of sin and of death.
 28 ³ For what was impossible
 29 for the law, in that it was
 30 weak through the flesh;
 31 God sending his own
 32 Son, in the likeness
 33 of sinful flesh and of
 34 sin, hath condemned sin
 35 in the flesh;

ⲁⲃⲓⲁⲥⲉⲧ
lieth by

(1-19) 7 21 – 24. (20-35) 8 1 – 3.

Line 3: Scripsit Ranke: C ad marg. [mihi] ⲁⲃⲓⲁⲥⲉⲧ

Lines 8 & 9: Scripsit Ranke: repu- || GNANTEM

Line 11: Scripsit Ranke: LECE

Line 14: Scripsit Ranke: LIBERABIT corr. e —AUIT

Line 17: Scripsit Ranke: IQUITUR. EGO

Line 18: Manuscript has a sign indicating that 'm' should be here. So CARNEM is here accusative, whereas vulgate has ablative. But we also find it accusative in the same

context in line 30, hence per is implied, hence: 'by'.

Line 25: Scripsit Ranke: sps corr. e spes. Abbreviation restored to illustrate alteration. spes :: hope

Lines 29&30: Scripsit Ranke: quo infir-

|| MABATUR PER CARNEM. Lineola significare videtur, verba sequentia a lectore ad praecedentia esse attrahenda. The line seems to strike out the dot. The dot does seem to be out of place.

UT IUSTIFICATIO LEGIS IN- 1 ⁴ That the justification of the law
 PLERETUR IN NOBIS QUI 2 might be fulfilled in us, who
 NON SECUNDUM CARNE^m 3 live not according to
 AMBULAMUS. SED SECUN- 4 the flesh, but according to
 DUM SP̄M. QUI ENIM 5 the spirit. ⁵ For they that are
 SECUNDUM CARNEM 6 according to the flesh,
 SUNT QUAE CARNIS SUNT 7 mind the things that are of the
 SAPIUNT. QUI UERO 8 flesh; but they that are
 SECUNDUM SP̄M QUAE 9 according to the spirit, mind
 SUNT SP̄S SENTIUNT 10 the things that are of the spirit.

xviii. Nam prudentia carnis 11 ⁶ For the wisdom of the flesh
 mors^{est}; prudentia autē^m 12 is death; but the wisdom of the
 SP̄S UITA ET PAX. QUO- 13 spirit is life and peace. ⁷ Be-
 NIAM SAPIENTIA CARNIS 14 cause the wisdom of the flesh
 INIMICA EST Dō. LEGI 15 is an enemy to God; for it
 ENIM Dī NON EST SUBIEC- 16 is not subject to the law of
 TA NEC ENIM POTEST. 17 God, neither can it be.

QUI AUTEM IN CARNE SUNT 18 ⁸ And they who are in the flesh,
 Dō PLACERE NON POSSUNT 19 cannot please God.

UOS AUTEM NON ESTIS IN 20 ⁹ But you are not in the
 CARNE SED IN SP̄U. SI TA- 21 flesh, but in the spirit, if so
 MEN SP̄S Dī HABITAT IN 22 be that the Spirit of God dwell in
 UOBIS. SI QUIS AUTEM 23 you. Now if any man have
 SP̄M XPI NON HABET. HIC 24 not the Spirit of Christ, he
 NON EST EIUS 25 is none of his.

SI AUTEM XPS IN UOBIS EST 26 ¹⁰ And if Christ be in you,
 CORPUS^{est} ENIM MORTU- 27 ^{quidem} the body indeed is
 UM EST PROPTER PECCA- 28 dead, because of sin;
 TUM. SP̄S UERO UITA 29 ^{uiuit} but the spirit is indeed life,
 PROPTER IUSTIFICATIONE^m 30 because of justification.

QUOD SI SP̄S EIUS QUI SUSCI- 31 ¹¹ And if the Spirit of him that
 TAUIT IH̄M A MORTUIS 32 raised up Jesus from the dead,
 HABITAT IN UOBIS QUI SUS- 33 dwell in you; he that raised
 CITAUIT IH̄M XPM A MOR- 34 up Jesus Christ from the dead,
 TUIS UIUIFICABIT ET MOR- 35 shall quicken also ^{your} mor-
 TALIA CORPORA UESTRA 36 ^{liveth} tal bodies,

(1-35) 8 4 – 11a. (36) 11b: later addition.

Line 1: Vulgate opens with ET, but Douay translates as if it were UT. UT was found, and UT we keep.

Line 12: Scribes Ranke: mors^{est} Correctura incertae originis videbatur. Fortasse tamen ipsius S est.

Lines 16 & 17: Ranke ignores subie-||CTA

Line 27: Scribes Ranke: C ad marg. [corpus] ^{quidem}
 [No significant change of meaning.]

Line 29: Scribes Ranke: C ad marg. [uero] ^{uiuit}

Lines 33 & 34: Scribes Ranke: su-||SCITAUIT

Line 35: Scribes Ranke: uiuificabit corr. e — uiit

Line 36: Scribes Ranke: C. monente siglo *R ad marg.
 inf. [mor] TALIA CORPORA UESTRA, [*see next page]
 *quae verba postquam scripta erant syllabae TALIA in
 textu scriptae, quia superfluae erant, eradebantur.

~~TA~~LIA PROPTER INHABITAN- 1 tal because of his
 tem spm̄ eius in uobis 2 Spirit that dwelleth in you.
 ERGO FRATRES DEBITORES 3 ¹² Therefore, brethren, we are
 SUMUS NON CARNI UT SE- 4 debtors, not to the flesh, to live
 CUNDUM CARNEM UIUAMUS 5 according to the flesh.
 SI ENIM SECUNDUM CARNE^m 6 ¹³ For if you live by the flesh,
 UIXERITIS MORIEMINI 7 you shall die.
 SI AUTEM SPŪ FACTA CARNIS 8 But if by the Spirit you mortify the
 MORTIFICETIS UIUETIS 9 deeds of the flesh, you shall live.
 QUICUMQUE ENIM SPŪ Dī 10 ¹⁴ For whosoever by God's Spirit
 ASCUNTUR HII FILII Dī SUNT 11 are led, they are the sons of God.
 xx. NON ENIM ACCEPISTIS SPŪ 12 ¹⁵ For you have not received
 SERUITUTIS ITERUM IN TI- 13 the spirit of bondage again in
 MORE. SED ACCEPISTIS 14 fear; but you have received
 SPŪM ADOPTIONIS FILIO- 15 the spirit of adoption of
 RUM IN QUO CLAMAMUS 16 sons, whereby we cry:
 ABBA PATER. IPSE SPŪS 17 Abba (Father). ¹⁶ The same Spirit
 TESTIMONIUM REDDET 18 will give testimony to
 SPIRITUI NOSTRO QUOD 19 our spirit, that we
 SUMUS FILII Dī SI AUTEM 20 are the sons of God. ¹⁷ And if sons,
 FILII ET HEREDES. HE- 21 (we are) heirs also. Heirs
 REDES QUIDEM Dī COHE- 22 indeed of God, (we are) and joint
 REDES AUTEM XPI SI TA- 23 heirs with Christ: yet so, if we
 MEN COMPATIMUR UT 24 suffer with him, that we
^{CON-} ET ^{simul} GLORIFICEMUR 25 may be also ^{likewise} glorified. ^{together}
 EXISTIMO ENIM QUOD NON 26 ¹⁸ For I reckon that the suf-
 SUNT CONDIGNAE PAS- 27 ferings of this time are
 SIONES HUIUS TEMPORIS 28 not worthy to be compared
 AD FUTURAM GLORIAM 29 with the glory to come,
 QUAE REUELABITUR IN UOBIS 30 that shall be revealed in you.
 Nam spectatio creatu- 31 ¹⁹ For the creation waiteth,
 rae reuelationem 32 seeking for the revelation
 filiorum Dī expectat 33 of the sons of God.
 VANITATI ENIM CREATURA 34 ²⁰ For the creation was made
 SUBIECTA EST. NON UOLENS 35 subject to vanity, not willingly,

(1-35) 8 11c – 20a.

Line 1: Scribes Ranke: [*see previous page] : *C. monente siglo ~~RA~~ | *quae verba postquam scripta erant syllabae ~~TA~~LIA in textu scriptae, quia superfluae erant, eradebantur. ~~RA~~ is stricken and scratched out, as is —~~TA~~LIA

Lines: 18: Scribes Ranke: ~~reddet~~

Line 23: Scribes Ranke: Crucicula nitide ad marg. picta idem significare videtur quod stellula Victoriae.

Line 25: Scribes Ranke: C ad marg. [ET] ~~CON-~~ Vulgate

uses the prefix '~~CON-~~' with 'GLORIFICAMUR', giving, (Douay), 'glorified with him', whereas the manuscript uses 'simul', giving 'likewise glorified'.

Line 31: Scribes Ranke: Ad marg. lineolae aliquae Victorinae cernuntur, quae ad sphalma in voc. **SPECTATIO** latens referri videntur. Picture of mark given in margin. It resembles '∴' "because", enclosing a question mark. ∴

sed propter eum qui
 subiecit in spe.^m Quia
 et ipsa creatura libe-
 ratur a servitute
 corruptionis in liber-
 tatem gloriae filio-
 rum dī. Scimus enī^m
 quod omnis creatura
 congemiscit et partu-
 rit usque adhuc
 Non solum autem illa
 sed et nosmēt ipsi pri-
 mitias sp̄s habentes

et ipsi intra nos gemimus adoptionem filiorum expec-
 tantes, redemptionem corporis nostri.

xxi. Spe enim salui facti su-
 mus. spes autem quae
 uidetur. non est spes
 Nam quod uidet quis quid
 sperat. Si autem quod
 non uidemus speramus
 per patientiam expec-
 tamus. Similiter au-
 tem et sp̄s adiuvat in-
 firmitatem oratio-
 nis nostrae. Nam
 quid oremus sicut
 oportet nescimus
 sed ipse sp̄s postulat
 pro nobis gemitibus
 inenarrabilibus quales
 uerbis ex primi non
 possunt. Qui autem
 scrutatur corda scit
 quid desideret sp̄s

1 but by reason of him that
 2 made it subject, in hope. ²¹ For
 3 also the creation itself shall be
 4 delivered from the servitude
 5 of corruption, into the liberty
 6 of the glory of the children
 7 of God. ²² For we know
 8 that all creation
 9 groaneth together in travail,
 10 even until now.
 11 ²³ And not only that,
 12 but, we, ourselves also, who
 13 have the firstfruits of the Spirit,
 and we, in ourselves groan, the adoption of sons await-
 15 ing, (which is) the redemption of our bodies.
 16 ²⁴ For by hope we are
 17 saved. But hope that
 18 is seen, is not hope.
 19 For what a man seeth, why doth
 20 he hope for? ²⁵ But if we
 21 hope for that which we
 22 see not, we wait for it with
 23 patience. ²⁶ Likewise the
 24 Spirit also helpeth
 25 our infirmity of
 26 prayer. For
 27 what we should pray for
 28 we know not as we ought;
 29 but same Spirit asketh
 30 for us with unspeakable
 31 groanings, which
 32 from the beginning, words
 33 cannot say. ²⁷ And he that
 34 searcheth the hearts, knoweth
 35 what the Spirit desireth;

(1-35) 8 20b – 27a.

Line 2: Scripsit Ranke: sp̄e

Line 12: Scripsit Ranke: [nos]mēt. Douay translates as if
 this were not deleted, so you may disregard.

Lines 14 & 15: Scripsit Ranke: C. in spatio quod est inter
 capitula compressis literis supplevit haec: et ipsi intra
 nos gemimus adoptionem filioem expec-
 tantes redemptionem corporis nostri. The
 original has been thoroughly erased. What is here is

close to the Vulgate. Clearly the ms. was more succinct.

Lines 22 & 23: Scripsit Ranke: expe-||ctamus

Lines 25 & 26: Scripsit Ranke: Siglo R flagitatur correctio
 textus, quam V ipse sic praeluit: [infirmitatem]
 orationis nostrae^m

Lines 31 - 33: Scripsit Ranke: Eadem ratio est correctionis
 [inenarrabilibus] quales uerbis ex primi non
 possunt. The Vulgate lacks this original text.

Lect. in
Natale
Martyrum

quia secundum dñm
postulat pro sc̃is

Scimus autem quonia^m
diligentibus dñm om̃-

m̃ia cooperantur in
bonum his qui secundu^m

propositum uocati
sunt sc̃i. Nam quos

praescit et praedes-

stinauit conformes
fieri imaginis filii eius

ut sit ipse primogeni-

tus in multis fratribus

xxii. Quos autem praedesti-

nauit hos et uocauit
et quos uocauit hos

et iustificauit. Quos
autem iustificauit

illos et glorificauit

Quid ergo dicemus ad haec
si ds pro nobis quis con-

tra nos. Qui ^{etiam} filio suo ^{pro-}

^{prio} non pepercit sed pro
nobis omnibus tradi-

^{illum} dit eum. quomodo ^{ergo} non

etiam cum illo omnia
nobis donabit

xxiii. Quis accusabit aduer-

sus electos dñi. ds qui
iustificat. Quis est qui

condemnet. xps ihs
qui mortuus est im-

mo qui et resurrexit
qui est ad dexteram

dñi qui etiam interpel-

1 because he asketh for the saints
2 according to God.

3 ²⁸ And we know that to
4 them that love God, all

5 things work together unto
6 good, to such as, according

7 to his purpose, are called
8 to be saints. ²⁹ For whom

9 he foreknew, he also predes-

10 tinated to be made conform-

11 able to the image of his Son;
12 that he might be the firstborn

13 amongst many brethren.

14 ³⁰ And whom he predestin-

15 ated, them he also called.
16 And whom he called, them

17 he also justified. And
18 whom he justified,

19 them he also glorified.

20 ³¹ What shall we then say to these?
21 If God be for us, who is

22 against us? ³² Who, ^{etiam} even his

23 ^{prio} own Son spared not, but for

24 us all, deliver-

25 ed ^{illum} him up: how ^{ergo} hath

26 he not also, with him, given

27 us all things?

28 ³³ Who shall accuse against

29 the chosen of God? God that

30 justifieth. ³⁴ Who is he that

31 shall condemn? Christ Jesus

32 that died, yea
33 that is risen also again;
34 who is at the right hand
35 of God, who also maketh interces-

etiam ::
even
prio ::
own

illum ::
that one

(1-35) 8 27b – 34a.

Lines 4 & 5: Scripsit Ranke: o~||m̃ia

Line 6: Scripsit Ranke: bonum corr. e bono

Line 8: Scripsit Ranke: [sunt] sc̃i Unaccountably sc̃i is marked for deletion. Omitting it ruins the sense, and it is in the Vulgate. So ignore this edit.

Lines 9 & 10: Scripsit Ranke: praede~||stinauit

Lines 22 & 23: Scripsit Ranke: C. supra lin. et ad marg. [qui ^{etiam} filio] pro~||prio

Line 25: Scripsit Ranke: C ad marg. [tradidit] illum | C quomodo ^{ergo} non

Line 27: Scripsit Ranke: donabit corr. e ~auit

Line 28: Scripsit Ranke: accusabit corr. e ~auit

IN PSAL
MO. XLIII.

LAT PRO NOBIS. **Q**UIS
 ERGO NOS SEPARABIT
 A CARITATE XPI. TRIBU-
 LATIO AN ANGSTIA. AN
 PERSECUTIO. AN FAMIS
 AN NUDITAS. AN PERICU-
 LUM. AN GLADIUS SICUT
 SCRIPTUM EST

QUIA PROPTER TE MORTI
 ADIFICIMUR TOTA DIE
 AESTIMATI SUMUS UT
 OUES OCCISIONIS

Sed IN HIS OMNIBUS SU-
 PERAMUS PROPTER EU^m
 QUI DILEXIT NOS. CER-
 TUS SUM ENIM QUIA NEQUE
 MORS NEQUE VITA NEQUE
 ANGELUS NEQUE PRIN-
 CIPATUS. NEQUE INSTAN-
 TIA. NEQUE FUTURA. NEQUE
 VIRTUS. NEQUE ALTITU-
 DO. NEQUE PROFUNDUM
 NEQUE CREATURA ALIA
 POTERIT NOS SEPARA-
 RE A CARITATE DI quae
 EST IN XPO IHS DNO N +

XXIII. **V**ERITATEM DICO IN XPO
 NON MENTIOR. TESTI-
 MONIUM MIHI PERHI-
 BENTE CONSCIENTIA
 MEA IN SPU SCO. **Q**UO-
 NIAM TRISTITIA EST MI-
 HI MAGNA. ET CONTINU-
 US DOLOR CORDI MEO

OPTABAM ENIM IPSE EGO

1 sion for us. ³⁵ Who
 2 then shall separate us
 3 from the love of Christ? Shall
 4 tribulation? or distress? or
 5 persecution? or famine?
 6 or nakedness? or dan-
 7 ger? or the sword? ³⁶ (As
 8 it is written:

9 For thy sake we are
 10 put to death all the day long.
 11 We are accounted
 12 as sheep for the slaughter.)

³⁷ But in all these things we
 14 overcome, because of him
 15 that hath loved us. ³⁸ For
 16 I am sure that neither
 17 death, nor life, nor
 18 the angel, nor prin-
 19 cipalities, nor things pre-
 20 sent, nor things to come, nor
 21 powers, ³⁹ Nor height,
 22 nor depth,
 23 nor any other creature,
 24 shall be able to separate us
 25 from the love of God, which
 26 is in Christ Jesus our Lord. +

9, ¹ I speak the truth in Christ,
 28 I lie not, wit-
 29 ness to me bear-
 30 ing is my conscience
 31 in the Holy Ghost: ² That
 32 I have great sad-
 33 ness, and continual
 34 sorrow in my heart.

³ For I wished myself

(1-26) 8 34b - 39. (27-35) 9 1 - 3a.

Lines 1 & 2: Scripsit Ranke: [quis] ERGO. Unaccountably
 ERGO is marked for deletion, though it is present in the
 Vulgate. So ignore this edit.

Line 2: Ranke corrects SEPARABIT from -UIT without comment.

Line 5: Scripsit Ranke: FAMIS linolis adhibit is corr. e -IS

Line 10: Scripsit Ranke: ADIFICIMUR

anathema esse a xp̄o	1	to be an anathema from Christ,
pro fratribus meis qui	2	for my brethren, who
sunt cognati mei secun-	3	are my kinsmen according
dum carnem qui sunt	4	to the flesh, ⁴ Who are
israhelitae. Quoru ^m	5	Israelites, to whom belongeth
adoptio est filiorum	6	the adoption as of children,
et gloria et testamen-	7	and the glory, and the testament,
tum et legislatio et ob-	8	and the giving of the law, and the
sequium et promissa	9	service of God, and the promises:
Quorum patres et ex qui-	10	⁵ Whose are the fathers, and from
bus xp̄s secundum car-	11	whom is Christ, according to the
nem. Qui est super	12	flesh, who is over
omnia d̄s benedictus	13	all things, God blessed
in saecula. amen	14	for ever. Amen.
xxv. Non autem quod excide-	15	⁶ Not as though the word of God
rit uerbum d̄i. Non	16	hath miscarried. Nor
enim omnes qui ex is-	17	are all these who are of
rahel. hii sunt israheli-	18	Israel, indeed Israeli-
tae. Neque quia	19	tes. ⁷ Neither are all they
semen sunt abrahae	20	that are the seed of Abraham,
omnes filii sed in is-	21	children; but in Isa-
ac uocabitur tibi semen	22	ac shall thy seed be called:
Id est non qui filii carnis	23	⁸ So it is not children of the flesh,
hii filii d̄i sed qui filii	24	who are the children of God;
sunt promissionis	25	but children of the promise,
aestimantur in semine	26	who are accounted his heirs.
Promissionis enim uer-	27	⁹ For this is the word
bum. hoc est. Secun-	28	of promise: According
dum hoc tempus ueni-	29	to this time will I come;
am et erit sarrae filius	30	and Sara shall have a son.
Non solum autem illi	31	¹⁰ And not only her.
sed et reueccae ex	32	But when Rebecca also had
uno concubitu ^m habens	33	conceived at once,
isaac patre nostro	34	of Isaac our father.
Cum enim nondum nati	35	¹¹ For when the children were not

(1-35) 9 3b – 11a.

Line 5: Scripsit Ranke: israhelitae, cuius puncti quae sit ratio non apparet. This looks like an accidental mark to be disregarded.

Line 19: Scripsit Ranke: [Neque] quia

Lines 21 & 22: Scripsit Ranke: i-||sac

Line 31: Scripsit Ranke: illi, quae puncta maxime irregularia sunt. Ceterum lectio mihi videbatur, non error. Ranke seems to consider this deletion to be an error, Vulgate has illa.

Line 33: Scripsit Ranke: concubitu

	fuissent aut aliquid	1	yet born, nor had
	ecissent bonū aut	2	done any good or
	malū ut secundum	3	evil (that the purpose
	electionem dī propo-	4	of God, according to election,
	situm maneret	5	might stand,)
	Non ex operibus sed ex	6	¹² Not of works, but of him
	uocationem dictum est ei	7	that calleth. ¹² It was said to her:
IN GE- NESI	quia maior seruiet mi-	8	Thus: The elder shall serve the
	nori	9	younger.
IN MA- LACHI- EL	Sicut scriptum est. ia-	10	¹³ As it is written: Ja-
	cob. dilexi. esau. autem	11	cob I have loved, but Esau
	odio habui	12	I have hated.
	xxvi. Quid ergo dicemus num-	13	¹⁴ What shall we say then? Can it
	quid iniquitas apud dñm	14	be, there is injustice with God?
	absit	15	Never!
IN EX- ODO	Moyse enim dicit mise-	16	¹⁵ For he saith to Moses: I
	rebor cui misereor	17	will pity whom I pity;
	et misericordiam	18	and I will excel in
	praestabo cui miser-	19	mercy to whom I will have
	tus fuero. Igitur	20	shewn mercy. ¹⁶ So then
	non uolentis neque	21	it is not of him that willeth, nor
	currentis sed mise-	22	of him that runneth, but of God
	rentis est dī. dicit	23	that sheweth mercy. ¹⁷ For the
	enim scriptura pha-	24	scripture saith to Pha-
	raoni. quia in hoc	25	rao, thus: To this purpose
	ipsum excitaui te ut	26	have I raised thee, that
	ostendam in te uirtu-	27	I may shew my power
	tem meam et ut adnun-	28	in thee, and that my name
	tietur nomen meum	29	may be declared through-
	in uniuersa terra.	30	out all the earth.
	xxvii. Ergo cui uult misere-	31	¹⁸ So he hath mercy on whom he
	tur et quem uult indurat	32	will; and whom he will, he [%] obstructeth.
	Dicis itaque mihi quid ad-	33	¹⁹ Thou wilt say therefore to me:
	huc quaeritur uolun-	34	Why doth he then find fault? for
	tati enim eius quis resistit	35	who resisteth his will?

(1-35) 9 11b – 19.

Lines 3 & 4: Scripsit Ranke: bonū aut malū

Lines 6 & 7: there are two opinions as to where the Douay, and Vulgate verse start. Both are here marked.

Line 7: Scripsit Ranke: uocationem

Lines 10 & 11: Scripsit Ranke: iacob dilexi esau autem

Line 14: Scripsit Ranke: apud corr. ex apud

Lines 16 & 17: Scripsit Ranke: miserebor corr. ex —ibor

Line 32: Scripsit Ranke: C ad marg. [uult] [%]obturat

IN ESAIA
propheta

O homo tu quis es qui res-
spondeas deo. Numquid
dicit figmentum ei
qui se finxit quid me
fecisti sic. An non
habet potestatem fi-
gulus lutī ex eadem
massa facere aliud
quidem vas in honore^m
aliud uero in contumelia^m

xxviii. Quodsi uolens dñs osten-
dere iram et notam
facere potentiam su-
am. Sustinuit in
multa patientia uasa
irae aptata in interi-
um. ut ostenderet di-
uitias gloriæ suae in
uasa misericordiae
quae praeparauit in
gloriam quos et uoca-
uit nos non solum ex
iudaeis sed etiam ex
gentibus

IN O-
see

Sicut in osee dicit
uocabo non plebem me-
am plebem meam et
non misericordiam
consecutam miseri-
cordiam consecutam

Et erit in locum ubi dic-
tum est eis non plebs
mea. uos ibi uocabun-
tur filii dñi uiui

xxviii. Esaias autem clamat

IN ESAIA
propheta

(1-35) 9 20 – 27a.

Lines 1 & 2: Scripsit Ranke: re- || spondeas

Line 6: Scripsit Ranke: Nota marg. Victorina

Line 14: Scripsit Ranke: Sustinuit

Line 16: Scripsit Ranke: aptata

Line 27: Scripsit Ranke: hñ: Ad marg. inferiorem C notavit
(refers to: et non dilectam dilectam hñ), quae absque
ulla dubitatione alius codicis lectio est, quo praeter codi-

1 ²⁰ O man, who art thou that repli-
2 est against God? How can
3 the creation say to its
4 creator: Why hast thou
5 made me thus? ²¹ Or hath
6 not the potter power over
7 the clay, of the same
8 lump, to make
9 one vessel unto honour,
10 and another unto dishonour?

11 ²² What if God, willing to
12 shew his wrath, and to
13 make his power
14 known, endured with
15 much patience vessels
16 of wrath, fitted for destruc-
17 tion, ²³ that he might shew
18 the riches of his glory on
19 the vessels of mercy,
20 which he hath prepared un-
21 to glory? ²⁴ even us, whom
22 also he hath called, nor only of
23 the Judeans, but also of
24 the other nations.

25 ²⁵ As in Osee he saith:
26 I will call who were not my
27 people, my people; and
28 who had not obtained
29 mercy, who hath
30 obtained mercy.

31 ²⁶ And it shall be, wherein
32 they were told, You are not
33 my people; there they shall be
34 called the sons of the living God.

35 ²⁷ And Isaias crieth out

cem originalem Victor usus est. Here inserted in context.

Lines 27 - 30: Scripsit Ranke: . et || non
misericordiam || consecutam miseri-
cordiam consecutam. The addition after line 27:
hñ, is then, a later replacement. The Vulgate, though,
supports the original text, so this edit should be
ignored.

pro israel. Si fue-	1	concerning Israel: If the
rit numerus filioru ^m	2	number of the children
israel tamquam are-	3	of Israel be as the sands
na maris reliquiae	4	of the sea, a remnant
saluae fient. Uer-	5	shall be saved. ²⁸ For
bum enim consum-	6	he shall finish his
mans et breuians in	7	word, and cut it short in
aequitate quia uer-	8	justice; because a short
bum breuiatum faciet	9	word shall the Lord
dn̄s super terram	10	make upon the earth.
<i>IN ESAIA PROF.</i> Et sicut praedixit esai-	11	²⁹ And as Isaias fore-
as nisi dn̄s sabaoth re-	12	told: Unless the Lord of Sabaoth
liquisset nobis semen	13	had left us a seed,
sicut sodom ^a facti es-	14	we had been made
semus et sicut gomor-	15	as Sodom, and we had
ra similes fuisset	16	been like unto Gomorrha.
<i>xxx. Quid ergo dicemus quod</i>	17	³⁰ What then shall we say? That
gentes quae non sec-	18	the other nations, who fol-
<i>c</i> tabantur iustitiam. ad-	19	lowed not after justice,
prehenderunt iusti-	20	have attained to justice,
tiam. iustitiam aute ^m	21	even the justice
quae ex fide est	22	that is of faith.
israel uero sectando	23	³¹ But Israel, by following
legem iustitiae. in le-	24	after the law of justice, is
gem iustitiae non per-	25	not come unto the law of
uenit. Quare quia	26	justice. ³² Why so? Because
non ex fide sed quasi	27	not by faith they sought it, but
ex operibus offen-	28	as it were of works. For they
derunt in lapidem	29	stumbled at the stum-
offensionis sicut	30	blingblock. ³³ As
scriptum est	31	it is written:
<i>IN ESAIA PROF.</i> Ecce pono in sion lapide ^m	32	Behold I ^z lay in Sion a stumbling-
offensionis et petra ^m	33	block and a rock of
scandali et omnis qui	34	scandal; and everyone who
credit in eum non	35	believeth in him shall not be

(1-35) 9 27b – 33a.

Line 14: Scripsit Ranke: sodom radendo corr. e sodom^a

Line 16: Scripsit Ranke: similes corr. e similis

Lines 18 & 19: Scripsit Ranke: se-||ctabantur

Line 23: Scripsit Ranke: israel cf. notata ad 418, 5. This

does not look accidental. Still, it makes no sense.

Line 32: Scripsit Ranke: C ad marg. [Ecce] pono^m.pono^m is future tense, whereas pono is present.

CONFUNDETUR

xxxī. FRATRES VOLUNTAS QUI-
DEM. CORDIS MEI. ET OB-
SECratio AD Dñm FIT PRO
ILLIS IN SALUTEM

Testimonium enim per-
hibeo ILLIS quod aemu-
lationem dñi habent
sed non secundum
scientiam. Ignoran-
tes enim dñi iustitiam
et suam quaerentes
statuere iustitiae dñi
non sunt subiecti

Finis enim Legis xps ad
iustitiam omni credenti

xxxīi. Moyses enim scripsit
quoniam iustitia quae
ex Lege est qui fecerit
homo uiuit in ea

Quae autem est ex fide
iustitia sic dicit

Ne dixeris in corde tuo
quis ascendit in caelum
Id est xpm deducere

Aut quis descendit in
abyssum hoc est xpm
ex mortuis reuocare

Sed quid dicit scriptura
prope est uerbum in ore
tuo et in corde tuo.
hoc est uerbum fidei
quod praedicamus

quia si confitearis in
ore tuo dñm ihm

1 confounded.

2 10¹ Brethren, the will

3 of my heart, indeed, and my
4 prayer to God, is for
5 them unto salvation.

6² For I bear them

7 witness, that they

8 have a zeal of God,

9 but not according to

10 knowledge. ³ For they, not

11 knowing the justice of God,

12 and seeking to establish their

13 own, have not submitted them-

14 selves to the justice of God.

15⁴ For the end of the law is Christ,
16 justifying to all who believeth.

17⁵ For Moses wrote,

18 that the justice which is

19 of the law, the man that

20 shall do it, shall live by it.

21⁶ But the justice which is
22 of faith, speaketh thus:

23 Say not in thy heart,

24 Who shall ascend into heaven?

25 that is, to bring Christ down;

26⁷ Or who shall descend into the

27 abyss? that is, to bring up Christ
28 again from the dead.

29⁸ But what saith the scripture?

30 The word is nigh thee, even in thy
31 mouth, and in thy heart.

32 This is the word of faith,
33 which we preach.

34⁹ For if thou confess with

35 thy mouth the Lord Jesus,

IN LEVI-
TICO

IN DEU-
TERO-
NOMI-
O

IN DEU-
TERO-
NOMI-
O

(1) 9 33b. (2-35) 10 1 – 9a.

Line 14: Scripsit Ranke: **SUBIECTI**

Line 17: Scripsit Ranke: **SCRIBSIT** radendo tentatum ut fieret

SCRIBSIT

Lines 19, 22 & 30: Scripsit Ranke: Nota marg. Victorina.

Lect.
IN NA-
TALE
SCĪ PE-
TRI ET
PAULI

IN MI-
CHEAM
PROF.

IN NAUM
PROF.

IN ESAIA
PROF.

ET IN CORDE TUO CREDI-	1	and believe in thy
DERIS QUOD DŌ ILLUM	2	heart that God hath
SUSCITAVIT EX MORTUIS	3	raised him up from the dead,
SALVUS ERIS	4	thou shalt be saved.
CORDE ENIM CREDITUR	5	¹⁰ For, with the heart, we believe
AD IUSTITIAM. ORE AUTē ^m	6	unto justice; but, with the mouth,
CONFESSIO FIT IN SALUTE ^m	7	confession is made unto salvation.
DICIT ENIM SCRIPTURA	8	¹¹ For the scripture saith:
OMNIS QUI CREDIT IN ILLU ^m	9	Whosoever believeth in him,
NON CONFUNDETUR	10	shall not be confounded.
NON EST ENIM DISTINCTIO	11	¹² For there is no distinction
IUDAEI ET GRAECI	12	of the Judean and the Greek.
NAM IDEM DŌS OMNIU ^m	13	For the same is Lord over all,
DIUES IN OMNES QUI IN-	14	rich unto all that call
UOCANT ILLUM	15	upon him.
OMNIS ENIM QUICUMQUE	16	¹³ For whosoever
INUOCAVERIT NOMEN	17	shall call upon the name
DŌI SALVUS ERIT	18	of the Lord, shall be saved.
xxxiii. QUOMODO ERGO INUOCA-	19	¹⁴ How then shall they call
BUNT IN QUEM NON CRE-	20	on him, in whom they have
DIDERUNT. AUT QUOMO-	21	not believed? Or how shall
DO CREDUNT EI QUEM	22	they believe him, of whom
NON AUDIERUNT	23	they have not heard?
QUOMODO AUTEM AUDI-	24	And how shall they hear,
ENT SINE PRAEDICANTE	25	without a preacher?
QUOMODO UERO PRAEDI-	26	¹⁵ And how shall they
CABUNT NISI MITTAN-	27	preach unless they be
TUR: SICUT SCRIPTUM EST	28	sent, as it is written:
QUAM SPECIOSI PEDES	29	How beautiful are the feet of them
EUANGELIZANTIUM PA-	30	that preach the gospel of peace,
CEM. EUANGELIZANTIU ^m	31	of them that bring glad tidings of
BOA. SED NON OMNES	32	good things! ¹⁶ But not all
OBOEDIUNT EUANGELIO	33	obey the gospel.
ESAIAS ENIM DICIT DŌE	34	For Isaias saith: Lord,
QUIS CREDIDIT AUDITU NOŌTRO	35	who hath believed our report?

(1-35) 10 9b – 16.

Line 12: Scripsit Ranke: C. ad marg. dex. [ιουδαι] ἄτq̃
γενηλῖς

Line 16: Scripsit Ranke: Scriptum est ad marg. sin.

MICNEAM. Ranke notices the error, and corrects it in his transcription, but the error persists in the manuscript. I do not copy the error, but follow Ranke.

IN PSAL-
MO. XVIII.

ergo fides ex auditu
auditus autem per uer-
bum xpi. Sed dico
numquid non audierunt
et quidem

1 ¹⁷ Faith then cometh by hearing;
2 and hearing by the word
3 of Christ. ¹⁸ But I say:
4 Have they not heard?
5 Yes, verily.

IN CANTICO
DEUTERO-
NOMIO

IN omnem terram exiit
sonus eorum. et in fi-
nis orbis terrae uer-
ba eorum. Sed dico
numquid israel non
cognouit

6 Their sound hath gone forth
7 into all the earth, and their
8 words unto the ends of the
9 whole world. ¹⁹ But I say:
10 Hath not Israel
11 known?

IN ESAIA
PROF.

Primus^m moyses dicit
ego ad aemulationem
uos adducam in non gen-
tem. in gentem insipi-
entem in ira^m uos mita^m

12 First, Moses saith:
13 I will provoke you to
14 jealousy by that which is not
15 a nation; by a foolish nation
16 I will anger you.

Esaias autem audet
et dicit. inuentus sum

17 ²⁰ But Isaias is bold,

non quaerentibus me
palam apparui his qui me
non interrogabant

18 and saith: I was found
19 by them that did not seek me:
20 I appeared openly to them that
21 asked not after me.

Ad israel autem dicit

22 ²¹ But to Israel he saith:

Tota die expandi manus
meas ad populum non
credentem et contra-
dicentem mihi

23 All day long I have held out my
24 hands to a people that
25 believeth not, and contra-
26 dicteth me.

xxxiiii. Dico ergo numquid rep-
puli^m dñs populum suu^m
absit. Nam et ego
israelita sum ex se-
mine abraham tribu
beniamin. Non rep-
puli^m dñs plebem suam
quam praesciit. an nes-
citis in helia. quid dici^mt

27 11 ¹ I say then: Hath
28 God cast away his people?
29 Never! For I also am
30 an Israelite of the seed
31 of Abraham, of the tribe
32 of Benjamin. ² God hath
33 not cast away his people,
34 which he foreknew. Know
35 you not what the

(1-26) 10 17 – 21. (27-35) 11 1 – 2a.

Line 12: Scripsit Ranke: **primu^m** fort. iam S correxit e—us Lines 18 & 19: Scripsit Ranke: Inc. [**sum**] **ā**

reçno-
ruch
Lib. III

scriptura. quemadmo-
dum interpellat dñm
aduersus israhel

Dñe prophetas tuos oc-
ciderunt. altaria tua
supfoderunt et ego
relictus sum solus
et quaerunt animam
meam. Sed quid
dicit illi responsum
diuinum. Reliqui
mihi .vii. uirorum
qui non curbauerunt
genua ante baal.

Sic ergo et in hoc tem-
pore reliquiae secun-
dum electionem gra-
tiae saluae factae sunt

Si autem gratia non ex
operibus alioquin
gratia iam non est
gratia

xxxv. Quid ergo quod quae-
rebat israhel. hoc
non est consecutus
electio autem conse-
cuta est ceteri uero
excaecati sunt

in esaiā
prof.

Sicut scriptum est
dedit illis dñs spm con-
punctionis. oculos
ut non uideant. aures
ut non audiant usque
in hodiernum diem

in psal-
mo. xviii.

Et dauid dicit fiat, mensa

1 scripture saith of Elias; how
2 he calleth on the Lord
3 against Israel?
4 ³ Lord, they have slain thy
5 prophets, they have dug down
6 thy altars; and I am
7 left alone,
8 and they seek
9 my life. ⁴ But what
10 saith the divine answer
11 to him? I have left
12 to me 7000 men,
13 who have not bent
14 their knees to Baal.

⁵ Even so then at this present
15 time also, there is a remnant
16 saved according to
17 the election of grace.
18

⁶ And if by grace, it is not
19 by works: otherwise
20 grace is no more
21 grace.
22

⁷ What then? That which
23 Israel sought, he hath
24 not obtained: but the
25 chosen have obtained it;
26 and the rest have
27 been blinded.
28

⁸ As it is written:
29 God hath given them the spirit of
30 insensibility; eyes
31 that they should not see; and ears
32 that they should not hear, until
33 this present day.
34

⁹ And David saith: Let their

(1-35) 11 2b – 9a.

Line 12: In this manuscript, as is common, an overbar on a number indicates thousands.

Lines 20 & 21: Scripsit Ranke: [ALIOQUIN] GRATIA, cui puncto accedit obelus.

	eorum in laqueum et	1	table be made a snare, and
	in captionem et in scan-	2	a trap, and a stumbling-
	dalum et in	3	block, and a recompense
<i>R</i>	retribu-	4	unto them. ¹⁰ Let their
	tionem illis.	5	eyes be darkened, that they
	Obscu-	6	may not see: and bow
	rentur oculi eorum	7	down their back always.
<i>xxxvi.</i>	ne uideant et dorsum	8	¹¹ I say then, have they indeed so
	eorum semper incurua	9	stumbled, that they should
	<i>Dico ergo numquid sic</i>	10	fall? Never! But by
	offenderunt ut cade-	11	their offence, salvation is come
	rent. absit. Sed il-	12	to the other nations, that these
	lorum delicto salus	13	follow that lesson. ¹² Now
	gentibus ut illos ae-	14	if their offence be the
	mulentur. Quod	15	riches of the world,
	si delictum illorum	16	and their diminution,
	diuitiae sunt mundi	17	the riches of the other nations;
	et diminutio eorum	18	how much more their fulness?
<i>xxxvii.</i>	diuitiae gentium quan-	19	¹³ For I say to the other nations:
	to magis plenitudo eorū	20	as long indeed as I am
	<i>Vobis enim dico gentibus</i>	21	the apostle of the other
	quamdium quidem ego	22	nations: I will honour
	sum gentium aposto-	23	my ministry.
	<i>S</i> lus. ministerium	24	¹⁴ If, by any means, I
	meum honorificabo	25	may provoke to envy
	i quomodo ad aemu-	26	them who are my flesh, and
	landum prouocem	27	may save some
	carne meam et sal-	28	of them. ¹⁵ For if
	uos faciam aliquos	29	the loss of them be the recon-
	ex illis. Si enim	30	ciliation of the world, what shall
	amissio eorum recon-	31	the receiving of them be, but life
	ciliatio est mundi quae	32	from the dead? ¹⁶ For
	adsumptio nisi uita	33	if the firstfruit be holy, so is
	ex mortuis. Quod	34	the bulk also: and if the root
	si delibératio sc̃a est	35	be holy, so are the branches.
	et massa. et si radix		
	sc̃a. et rami		

(1-35) 11 9b – 16.

Lines 1 - 4: Scripsit Ranke: Verba post *et* usque ad *et in* ita erasa ut cognosci non possint. C ingessit *in retributionem illis*. Quod cum fecisset quatuor ultima verba versus 7 quae superflua videbantur monente *R* Victorino obelis iugulavit.

A later hand has deleted some words, and replaced them with a phrase, which was already there, and these words

are also marked for deletion. The Vulgate has the words: *in captionem*, where the deletion is, which I have restored in grey, and the deletion marks, ignored. Note: 7 is Tironian 'ε', not '7'.

Line 7: Scripsit Ranke: *incurua* corr. ex *incurba*

Line 18: Scripsit Ranke: *plenitudo*

Line 33: Scripsit Ranke: *delibératio*

Line 1:

Ra: 196:06

Quod si aliqui ex ramis	1	¹⁷ And if some of the branches
fracti sunt. tu autem	2	be broken, and thou,
cum oleaster esses	3	being a wild olive,
insertus es in illis et	4	art ingrafted in them, and
socius radicis et pin-	5	art made partaker of the root, and
quidinis olivae factus es	6	of the fatness of the olive tree,
Noli gloriari aduersus	7	¹⁸ Boast not against the
ramos. quod si gloria-	8	branches. For if thou boast,
ris non tu radicem	9	thou bearest not the
portas sed radix te	10	root, but the root thee.
dicis ergo fracti sunt ra-	11	¹⁹ So thou sayest: The branches were
mi ut ego ^z insererem ^z inserar	12	broken, that I ^{may} might be grafted in.
Bene. propter incre-	13	²⁰ Well: because of un-
dulitatem fracti sunt	14	belief they were broken off.
Tu autem fide sta. noli	15	But stand thou by faith: be not
altum sapere sed time	16	highminded, but fear.
Si enim dñs naturalibus	17	²¹ For if God hath not spared
ramis non pepercit	18	the natural branches, fear lest
ne forte nec tibi parcat	19	perhaps he also spare not thee.
Uide ergo bonitatem	20	²² See then goodness
esse ueritatem dñi in	21	to be the truth of God: towards
eos quidem qui caeci-	22	them indeed that are
derunt seueritatem	23	fallen, severity;
in te autem bonitatem	24	but towards thee, the goodness
dñi. si permanseris in	25	of God, if thou abide towards
bonitatem dñi	26	goodness of God.
Alioquin et tu excideris	27	Otherwise thou also shalt be cut off.
Sed et illi si non perman-	28	²³ But they also, if they
serint in incredulita-	29	abide not still in unbelief,
tem inserentur. po-	30	shall be grafted in: for
tens est enim dñs. ite-	31	God is able
rum inserere illos.	32	to graft them in again.
Nam si tu ex naturali	33	²⁴ For if thou, from the wild
excisus es oleastro	34	olive tree wert cut out,
et contra naturam	35	and contrary to nature,

(1-35) 11 17 – 24a.

Line 12: Scripsit Ranke: C ad marg. [ego] ^zinserar. Little significance in English. Subj. imperfect passive 1st sing. changed to subj. present passive 1st. sing.

Line 26: Scripsit Ranke: Post voc. **BONITATEM** erasa est originalis lectio dñi

Line 34: Scripsit Ranke: **excisus**

	INSERTUS ES IN BONAM	1	were grafted into the good olive
	OLIVAM. QUANTO MAGIS	2	tree; how much more shall they
² PROPRIAE	HII SECUNDUM NATURAM	3	that are the natural branches,
	INSENERENTUR SUAE OLIVAE	4	be grafted into their ² olive tree? ² own
xxxviii. de ad- gentu dñi	Nolo enim vos ignorare	5	²⁵ For I would not have you ignorant,
	fratres mysterium	6	brethren, of this mystery,
	hoc. ut non sitis vobis	7	(lest you should be wise
	ipsis sapientes	8	in your own conceits),
	Quia caecitas ex parte	9	That blindness in part has
	contigit in israel. do-	10	happened in Israel, until
	nec plenitudo gentium	11	the fulness of the other nations
	intraret. et sic omnis	12	should come in, ²⁶ and so all
	israel salvus fieret.	13	Israel should be saved,
	sicut scriptum est	14	as it is written:
IN ESAIA propheta	Veniet ex sion qui eripiat	15	From Sion shall come, the deliver-
	et auertat impietates	16	er, who shall banish ungodliness
	ab iacob. et hoc illis	17	from Jacob. ²⁷ And this is to
	a me testamentum	18	them my covenant:
	cum abstulero pecca-	19	when I shall take away
	ta. eorum. Secundu	20	their sins. ²⁸ As concerning
	euangelium quidem	21	the gospel, indeed, they
	inimici propter vos	22	are enemies for your sake:
	secundum electione	23	but as touching the chosen,
	autem carissimi prop-	24	they are most dear for the sake
	ter patres. Sine pae-	25	of the fathers. ²⁹ For the gifts
	nitentia enim sunt	26	and the calling of God are
	donum et vocatio dñi	27	without repentance.
	Sicut enim et vos aliquan-	28	³⁰ For as you also in times
	do non credidistis dō	29	past did not believe God,
	nunc autem misericor-	30	but now have
	diam consecuti estis	31	obtained mercy,
	propter illorum incre-	32	through their
	dulitatem. ita et etiam	33	unbelief; ³¹ So also as yet,
	non crediderunt in	34	they have not believed, that
	vestram misericordia	35	in your mercy,

(1-35) 11 24b – 31a.

Line 4: Scripsit Ranke: C ad marg. [INSENERENTUR] ² PROPRIAE

Line 16: Scripsit Ranke: IMPIETATEM corr. ex —es

Lines 19 & 20: Scripsit Ranke: PECCATA. EORUM

Line 33: Scripsit Ranke: Duae priores litterae vocabuli sti erassa, ita tamen, ut bene cognoscantur. Videbantur necessariae. Before NUNC is clearly seen ti, but before that, was some letter which might have been s, or maybe e, for ETIAM, with the sense of 'as yet', so would fit

without NUNC, which looks like a squeezed-in addition.

SICUT ENIM ET VOS ALIQUAN-
DO NON CREDIDISTIS DŌ
NUNC AUTEM MISERICOR-
DIAM CONSECUUTI ESTIS
PROPTER ILLORUM INCRE-
DULITATEM. ITA ET ETIAM
NON CREDIDERUNT IN
VESTRAM MISERICORDIAM.SICUT ENIM ET VOS ALIQUAN-
DO NON CREDIDISTIS DŌ
NUNC AUTEM MISERICOR-
DIAM CONSECUUTI ESTIS
PROPTER ILLORUM INCRE-
DULITATEM. ITA ET ETIAM
NON CREDIDERUNT IN
VESTRAM MISERICORDIAM.

ut et ipsi misericordia ^m	1	they also may obtain
consequantur	2	mercy.
CONCLUSIT ENIM D ^s OM-	3	³² For God hath concluded all
NIA IN INCREdulITATE	4	in unbelief,
ut omnium misereat ^r	5	that he may have mercy on all.
xxxviii. O. ALTITUDO DIUITIARU ^m	6	³³ Oh, the height of the riches of the
sapientiae et scientiae d ⁱ	7	wisdom and knowledge of God!
quam inconpraehensi-	8	How incomprehen-
bilia sunt iudicia eius	9	ble are his judgments,
et inuestigabiles uiae	10	and how unsearchable his
eius. Quis enim cog-	11	ways! ³⁴ For who hath
nouit sensum d ⁿⁱ aut	12	known the mind of the Lord? Or
quis consiliarius eius	13	who hath been his counsel-
fuit. Aut quis prior de-	14	lor? ³⁵ Or who hath given a gift
dit illi et retribuet ^r ei.	15	to him, that he might be repaid?
IN ESAIA PROPHETA	16	³⁶ For of him, and by
Quoniam ex ipso et per	17	him, and in him, are
ipsum et in ipso sunt	18	all things: To him be glory
omnia. Ipsi gloria	19	for ever and ever. Amen. †
in saecula saeculorum amen†		
xl. OBSEcro itaque uos fra-	20	¹ I beseech you therefore, breth-
tres per misericor-	21	ren, by the mercy
diam d ⁱ ut exhibeatis	22	of God, that you present
corpora uestra hostia ^m	23	your bodies a living
uiuentem sc ^{am} d ^o pla-	24	sacrifice, holy, pleasing
centem rationabile ^m	25	unto and reasonable to God,
obsequium uestrum	26	as your service.
ET nolite confirmari	27	² And be not conformed
huic saeculo. sed ref ^r	28	to this world; but be reform-
amini in nouitate	29	ed in the newness
sensus uestri	30	of your mind.
Ut probetis quae sit uo-	31	That you may prove what is the
luntas d ⁱ bonam et pla-	32	good, and the acceptable, and
cens et perfecta	33	the perfect will of God.
xli. Dico enim per gratiam d ⁱ	34	³ For I say, by the grace of God
quae data est mihi	35	that is given me,

(1-19) 11 31b – 36. (20-35) 12 1 – 3a.

Lines 6 & 7: Douay too verbose to fit space allowed. Abridged.

Lines 14 & 15: Douay obscure. Modified using RSVCE

Line 16: Scripsit Ranke: Nota marg. in cod. longinque ab hoc versu remota duplici siglo ^u posito ad eundum attracta est. (Lines 15 & 17)

Line 25: Scripsit Ranke: RATIONABILE^m The manuscript has RATIONABILE^m, accusative, while Vulgate uses ablative.

That means that 'reasonable' qualifies 'body' rather than 'service'.

Line 32: Vulgate suggests **BONA**, nominative, or ablative, whereas manuscript has **BONAM**, accusative.

Line 34: Manuscript has **Dⁱ** :: 'of God' after **GRATIAM** :: 'grace', which the Vulgate lacks.

OMNIBUS QUI SUNT IN- 1 To all that are among
 TER UOS NON PLUS SAPE- 2 you, not to be more
 RE QUAM OPORTET SAPE- 3 wise than it behoveth to be
 RE. SED SAPERE AD SOBRI- 4 wise, but to be wise unto sobri-
 ETATEM. ET UNICUIQUE. 5 ety, and according as God hath
 SICUT D^s DIUISIT MEN- 6 divided to every one by the mea-
 SURA FIDEI 7 sure of faith.

XLII. SICUT ENIM IN UNO COR- 8 ⁴ For as in one body
 pore multa membra 9 we have many mem-
 habemus omnia aute^m 10 bers, but all the
 membra non eunde^m 11 members have not the
 actum habent. Ita mul- 12 same office: ⁵ So we
 ti unum corpus sumus 13 being many, are one body
 in x^po. Singuli au- 14 in Christ, and individu-
 tem alter alterius 15 ally members one of
 membra. + habent 16 another. + ⁶ hav-
 tes autem donationes 17 ing also gifts,
 dⁱ diuersas secundu^m 18 from God, divers, according to
 gratiam quae data est 19 the grace that is given
 nobis differentes 20 differently to us.
 Sive prophetiae secun- 21 Either prophecy, follow-
 dum rationem fidei 22 ing the rule of faith;
 Sive ministerium in 23 ⁷ Or ministry, in
 ministrando 24 ministering;
 Sive qui docet in doctrina^m 25 Or he that teacheth, in teaching;
 Qui exortatur in exortando 26 ⁸ He that exhorteth, in exhorting;
 Qui tribuit in simplicitate 27 He that giveth, with simplicity;
 Qui praeest in sollicitudine 28 He that ruleth, with carefulness;
 Qui misereretur in hilari- 29 He that sheweth mercy, with
 tate. dilectio sine si- 30 cheerfulness. ⁹ Let love be with-
 mulatione Odien- 31 out pretence. Hating that
 tes malum adheren- 32 which is evil, holding
 tes bono. Carita- 33 fast to what is good. ¹⁰ With
 tem fraternitatis 34 brotherly love,
 Inuicem diligentes 35 loving one another,

Lectio
cotidiana

(1-35) 12 3b – 10a.

Line 6: The manuscript uses *mensura*, ablative, whereas the Vulgate uses the accusative case. The preposition 'by' is therefore inserted into the Douay version.

Lines 17, 18, & 20: Scripsit Ranke: [DONATIONES] dⁱ diuersas The manuscript includes the adjectival phrase 'dⁱ diuersas' :: 'from God, divers', now marked

to be deleted, applied to 'gifts'. Deleting the phrase is Vulgatisation, and degrades the text, so let it stand. Sentence then re-ordered to more follow the Latin.

Lines 33 & 34: CARITA- || TEM: Accusative found but ablative expected here, as in Vulgate. So amended by me.

honorem inuicem prae-	1	with honour, exceeding one
uenientes sollicitudi-	2	another; ¹¹ in carefulness not
nem non pigri	3	slothful.
Spiritu feruentes domino ser-	4	In spirit fervent; serving the
uientes. Spe gau-	5	Lord. ¹² Rejoicing in
dentes in tribulatione	6	hope; in tribulation
patientes. Orationi	7	being patient. In prayer,
instantes. Necessita-	8	persevering. ¹³ For the neces-
tatibus sanctorum com-	9	sities of the saints, joining
municantes hospitali-	10	together, following
tatem sectantes	11	hospitality.
Benedicite persequen-	12	¹⁴ Bless them that perse-
tes uos. Benedicite	13	cute you: bless,
et nolite maledicere	14	and wish not to curse.
Gaudere cum gaudentibus	15	¹⁵ Rejoice with them that rejoice;
flere cum flentibus	16	weep with them that weep.
in idipsum inuicem	17	¹⁶ Feeling the same among
sentientes. Non	18	one another. Not
alta sapientes sed hu-	19	being haughty, but to the hu-
milibus consentientes	20	mble, considerate. †
Nolite esse prudentes	21	Wish not to be wise
apud uosmet ipsos	22	amongst yourselves,
nulli malum pro ma-	23	¹⁷ nor rewarding
lo reddentes	24	evil for evil.
Proidentes bona non	25	Give goodness, not
tantum coram deo. sed etiam	26	only before God, but also
coram omnibus hominibus	27	before all men.
Si fieri potest quod ex	28	¹⁸ If it be possible, as
uobis est cum omnibus	29	much as is in you,
hominibus pacem	30	have peace with
habentes. Non uos-	31	all men. ¹⁹ Revenge
met ipsos defenden-	32	not yourselves, my
tes carissimi sed date	33	dearly beloved; but give
locum irae	34	a wide berth to wrath.
Scriptum est enim	35	For it is written:

Lect
coti-
dianaIN ESAIA
PROF.

(1-35) 12 10b – 19a.

Line 1: honorem: Accusative found but ablative expected here, as in Vulgate. So amended by me.

Line 26: Scripsit Ranke: C. ad marg. [sed] etiam

mihi uindictam ego re- 1 Revenge is mine, I will
 tribuam dicit dñs. 2 repay, saith the Lord.
 Sed si esurit inimicus Tu- 3 ²⁰ But if thy enemy be hungry,
 us ciba illum si sitit po- 4 give him to eat; if he thirst,
 tum da illi. hoc enim 5 give him to drink. For, doing
 faciens carbones ignis 6 this, thou shalt heap coals
 congeri super caput ejus 7 of fire upon his head.
 Noli uinci a malo sed uin- 8 ²¹ Be not overcome by evil, but
 ce in bono malum † 9 overcome evil by good. †
 XLIII. OMNIBUS^{ANIMA} POTESTATIBUS 10 13 ¹ Let every^{soul} of you
 sublimioribus subditi 11 be subject to higher
 estote. non est enim po- 12 authority: for there is no auth-
 testas nisi a dō. quae 13 ority but from God: and
 autem sunt a dō ordina- 14 those that are, are ordained
 tae sunt. Itaque qui 15 of God. ² Therefore he that
 resistit potestati. dī 16 resisteth the authority, resisteth
 ordinationi resistit. 17 the ordinance of God.
 Qui autem resistunt. ipsi 18 And they that resist,
 sibi damnationem ad- 19 purchase to themselves
 quirunt. Nam prin- 20 damnation. ³ For princes
 cipes non sunt timori 21 are not a terror to the
 boni^{OPERIS} sed mali. Uis 22 good^{works}, but to the evil. Would-
 autem non timere po- 23 est thou then be unafraid of the
 testatem bonum fac 24 authority? Do what is good:
 et habebis laudem ex illa 25 and thou shalt have its praise.
 Dī enim minister est tibi 26 ⁴ For he is God's minister to thee,
 in bono. si autem malu^m 27 for good. But if thou do that
 feceris time. non eni^m 28 which is evil, fear: for not with-
 sine causa gladium portat 29 out reason he beareth the sword.
 Dī enim minister est 30 For he is God's minister: an aven-
 uindix in ira ei qui ma- 31 ger to execute wrath upon him
 lum agit. Ideo neces- 32 that doth evil. ⁵ Wherefore
 sitate subditi estote 33 be subject of necessity,
 non solum propter ira^m 34 not only for wrath,
 sed et propter conscientia^m 35 but also for conscience's sake.

(1-9) 12 19b – 21. (10-35) 13 1 – 5.

Line 10: Scripsit Ranke: [OMNIBUS] ANIMA correctura fortasse ipsius scribae, sed quia non ad finem perducta est, inutilia.

Line 15: Scripsit Ranke: ORDINA~||TA-E SUNT This makes

no sense. I have not marked it in my text.

Line 22: Scripsit Ranke: [BONI] OPERIS quae correctura num scribae sit an a C profecta non constat.

IdEO ENIM ET TRIBUTA PRÆ-
TATIS· MINISTRI ENIM Dī
SUNT IN HOC IPSUM SER-
UIENTES

1 ⁶ For therefore also you pay
2 tribute. For they are the ministers
3 of God, serving unto this
4 purpose.

XLIII. Reddite ergo omnibus
debita· Cui tribu-
tum tributum cui uec-
tigal· uectigal· Cui Ti-
morem timorem cui
honorem honorem
nemini quicquam de-
beatis nisi ut inuicem
diligatis· † Qui enim
diligit proximam Le-
gem implebit. ^{IT} Nam
non adulterauis· non
occidis· non furaue-
ris non concupisces

5 ⁷ Render therefore to all men
6 their dues. Tribute,
7 to whom tribute (is due): custom,
8 to whom custom: fear,
9 to whom fear: honour,
10 to whom honour.
11 ⁸ Owe no man any
12 thing, but to love one
13 another. † For he that
14 loveth his neighbour, hath
15 fulfilled the law. ⁹ For Thou
16 shalt not commit adultery: Thou
17 shalt not kill: Thou shalt not
18 steal, Thou shalt not covet.

Et si quod est aliud man-
datum in hoc uerbo
instauratur· Dili-
gis proximum tuum
tamquam te ipsum
Dilectio proximi malum
non operatur· plenitu-
do ergo legis est dilectio

19 And if there be any other com-
20 mandment, it is comprised in
21 this word: Thou shalt love
22 thy neighbour
23 as thyself.

XLV. Et hoc scientes tempus
quia hora est iam nos
de somno surgere
Nunc enim proprior est
nostra salus quam
cum credidimus
Nox praecessit dies au-
tem adpropriauit
Abiciamus ergo opera

24 ¹⁰ The love of our neighbour
25 worketh no evil. Love therefore
26 is the fulfilling of the law.
27 ¹¹ And that knowing the season;
28 that it is now the hour for us
29 from sleep to rise.
30 For now, nearer is
31 our salvation than
32 we have believed.
33 ¹² The night is passed, and the
34 day is at hand.
35 Let us therefore cast off the works

Lect. in
quadra-
gesima
secunda
dominica

(1-35) 13 6 – 12a.

Line 15: Scripsit Ranke: Fort. M¹ [Legem] implebit

Line 18: Between furaue-
ris and non, Vulgate has non
falsum testimonium dices :: 'Thou shalt not bear false
witness', not found in this manuscript.

Line 30: Scripsit Ranke: proprior rasura corr. e

proprior. The middle r in proprior has been
erased. This was unnecessary, as this is a permissible
spelling.

tenebrarum et indua-	1	of the shadows, and put
mus arma lucis. Sicut	2	on the armour of light. ¹³ As
in die honeste ambule-	3	in the day, let us live
mus. Non in comi-	4	honestly; Not in riot-
sationibus et ebrieta-	5	ing and drunken-
tibus. Non in cubi-	6	ness; Not in fornica-
libus et impudiciis	7	tion and impurity;
Non ^{IN} contentione et ae-	8	Not in contention and
mulatione. Sed in-	9	envy: ¹⁴ But don
duite dñm ihm xpm	10	ye the Lord Jesus Christ,
xLvi. Et carnis curam ne pe-	11	And make not provision for the
ceritis in desideriis	12	flesh in its concupiscences.
Infirmum autem in	13	14 ¹ Now him that is weak in
fide adsumite. Non in	14	faith, take unto you: not in
disceptationibus co-	15	disputes about
gitationum. Alius	16	thoughts. ² For one
enim credit mandu-	17	believeth that he may
care omnia. qui aute ^m	18	eat all things: but he
infirmus est. Olera	19	that is weak, let him
manducet. His qui	20	eat herbs. ³ He that
manducat non mandu-	21	eateth shall not despise
cantem non spernat	22	him that eateth not.
Et qui non manducat	23	And he that eateth not
manducantem non	24	shall not judge him that
iudicet. Ds enim	25	eateth. For God hath
illum adsumpsit. Tu	26	taken him to him. ⁴ Who art
quis es qui iudices alie-	27	thou that judgest another
rum servum. suo dño	28	man's servant? To his own lord
stat. aut cadit. Sta-	29	he standeth or falleth. And
bit autem. potens eni ^m	30	he shall stand: for
est ds. iterum statue-	31	God is able to make
re illum. † Nam aliq	32	him stand. † ⁵ For one
iudicat diem plus inter	33	judgeth one day above another
diem. Alius iudicat om-	34	day: and another judgeth every
nem diem. unusquisque	35	day alike: let every man

(1-12) 13 12b – 14. (13-35) 14 1 – 5.

Lines 6 & 7: Douay is archaic, 'Not in chambering and impurities' replaced with 'Not in fornication and impurity'.

Line 8: Scribesit Ranke: Inc. [Non] ^{IN}

Line 19: Vulgate has *olus*, while this manuscript has *olera*. *olus* translates as vegetable, singular, *olera* translates as 'green', preferably plural, more a

class of vegetables, than a particular vegetable.

Line 21: Scribesit Ranke: *manducat* cf. quod notatum est ad 432, 15. See this footnote.

Lines 32 - 35: The Latin is clear, but Douay fails to make the point. I have endeavoured to make the point expressed in the Latin.

suo sensum abundet.
Qui sapit diem dñō sapit
 et qui manducat. dñō
 manducat. gratias
 enim agit dō. Et qui
 non manducat dñō
 non manducat et gra-
 tias agit dō

xLVII. Nemo enim nostrum
 sibi uiuet. nemo sibi
 moritur. **S**iue
 enim uiuimus ^{dñō uiuimus} ^{enim} siue
 moriemur dñō mo-
 riemur. Siue ergo
 uiuimus siue morie-
 mur dñi sumus

xLVIII. In hoc enim xps mor-
 tuus est et resurrexit
 ut et uiuorum et mor-
 tuorum dominetur

Tu autem quid iudicas
 fratrem tuum. aut Tu
 quare spernis. fra-
 trem tuum. † **O**mnes
 enim stabimus ante
 tribunal dī

Lectio
 in quin-
 quagesima

IN ESAIA
 PROFETA

Scriptum est enim
 uiuo ego dicit dñs.
 quoniam mihi flectet
 omne genu. et omnis
 lingua confitebitur dō
Itaque unusquisque nos-
 trum pro se ratione^m
 reddet dō. Non er-
 go amplius inuicem

1 abound in his own sense.

2 ⁶ Who regardeth the day, regardeth
 3 it unto the Lord. And who eateth,
 4 eateth to the Lord: for he giveth
 5 thanks to God. And who
 6 eateth not, to the Lord
 7 he eateth not, and giveth
 8 thanks to God.

9 ⁷ For not one of us
 10 liveth to himself; nor any to him-
 11 self dieth. ⁸ For
 12 whether we live, ^{we live unto the Lord,} or whether
 13 we die, we die unto
 14 the Lord. Therefore, whether
 15 we live, or whether we
 16 die, we are the Lord's.

17 ⁹ For to this end Christ
 18 died and ^{revived} rose again;
 19 that he might be Lord both
 20 of the living and of the dead.

21 ¹⁰ But thou, why judgest thou
 22 thy brother? or thou,
 23 why dost thou despise
 24 thy brother? † For we
 25 shall all stand before
 26 the judgment seat of God.

27 ¹¹ For it is written:
 28 As I live, saith the Lord,
 29 thus: to me, all shall bend
 30 the knee, and every
 31 tongue shall confess to God.

32 ¹² Therefore every one of
 33 us shall render account to
 34 God for himself. ¹³ Let us not
 35 therefore judge one another

(1-35) 14 6 – 13a.

Lines 12 & 13: Sripsit Ranke: uiuimus ^{dñō uiuimus} siue
 correctura fortasse scribae. | C ad marg. [siue] ^{enim}.
 This is an echo of the previous phrase. Vulgate does
 not support it so it can be ignored.

Line 18: Sripsit Ranke: C ad marg. [et] ^{requirit}

Line 24: Sripsit Ranke: OMNIS lineolis additis corr. ex —IS

Line 26: Vulgate and Douay refer to Christ's Judgment
 seat, The manuscript affirms that it is God's.

Line 29: Where Vulgate has the passive *flectatur* :: shall be
 bowed, this manuscript uses the simple active future.

Line 30: Ranke failed to see that the ms. had OMNES, plural,
 but the verb is singular. Here corrected to OMNIS.

Judicemus. sed hoc iu-	1	any more. But judge this
dicatē magis ne ponat-	2	rather, that you put not
is offendiculum fra-	3	a stumbling-block or a scandal
tri uel scandalum	4	in your brother's way.
xlviii. Scio et confido in dño	5	¹⁴ I know, and am sure in the Lord
ihū. quia nihil commu-	6	Jesus, that nothing is unclean
ne per ipsum nisi ei	7	of itself; but to him
qui existimat quid com-	8	that esteemeth any thing
mune esse illi com-	9	to be unclean, to him it
mune est	10	is unclean.
^z Nam si L. Si enim propter cibum	11	¹⁵ ^z If indeed, because of thy meat, ^z For if
frater tuus contris-	12	thy brother be grieved,
tatur. iam non secun-	13	(then) thou livest not now
dum caritatem ambulas	14	according to charity.
Noli cibo tuo illum per-	15	Do not, with thy meat, de-
dere pro quo xps mor-	16	stroy him for whom
tuus est. Non enim	17	Christ died. ¹⁶ Let not
blasphemetur bonu-	18	then our good be ill
nostrum. Non est	19	spoken of. ¹⁷ The
regnum dī esca et po-	20	kingdom of God is not meat and
tus. sed iustitia et pax	21	drink; but justice, and peace,
et gaudium in spū scō	22	and joy in the Holy Spirit.
Qui enim in hoc seruit	23	¹⁸ For he that in this serveth
xpo. placet dō et pro-	24	Christ, pleaseth God, and
batus est hominibus	25	is approved by men.
I taque quae pacis sunt	26	¹⁹ Therefore let us follow after what
sectemur. + et quae. ae-	27	are of peace; + and what, are
dificationis sunt in	28	of edification one to-
inuicem custodiamus	29	wards another, keep safe.
Noli propter. escam	30	²⁰ Do not, for the sake of meat,
destruere opus dī	31	destroy the work of God.
O mnia quidem munda	32	All things indeed are
sunt. sed malum est	33	clean: but evil it is
homini qui per offen-	34	for that man who for of-
sionem manducat	35	fence, eateth.

(1-35) 14 13b – 20.

Line 9: Vulgate has **esset** :: were, however this manuscript has the infinitive, **esse**, which is expected in this idiom. Douay translates as if it were **esse**.

Line 11: Scripsit Ranke: C vel fortasse S ad marg. ^z Nam si

Lines 15 & 16: Douay reads as if Christ died for the food, not

the one being fed. Restoring the Latin word order, and breaking the phrases apart with commas, make the meaning clearer.

Lines 27 & 28: Scripsit Ranke: **quae. aedificationis**

Line 29: Scripsit Ranke: **propter. escam**

BONUM EST NON MANDUCARE CARNEM ET NON BIBERE VINUM. NEQUE IN QUO. FRATER TUUS OFFENDIT AUT SCANDALIZATUR AUT INFIRMATUR. TU FIDEM HABIS PAENES TE MET IPSUM. HABE CORAM D^o. BEATUS QUI NON IUDICAT SEMET IPSUM IN EO QUOD PROBAT.

QUI AUTEM DISCERNIT SI MANDUCAUERIT DAMNATUS EST QUIA NON EX FIDE. OMNE AUTEM QUOD NON EST EX FIDE PECCATUM EST. † DEBEMUS AUTEM NOS FIRMIORES INBECILLITATES INFIRMORUM SUSTINERE ET NON NOBIS PLACERE. UNUSQUISQUE VESTRUM PROXIMO SUO PLACEAT IN BONAM AEDIFICATIONEM

¹ **¶** ET ENIM X^{ps} NON SIBI PLACUIT. SED SICUT SCRIPTUM EST

<sup>IN PSAL-
MO LXXVIII.</sup> IMPROPERIA IMPROPERANTIVM TIBI CECIDERUNT SUPER ME

LI. Quaecumque enim scripta sunt ad nostram doctrinam scripta sunt ut per patientiam

²¹ It is good not to eat flesh, and not to drink wine, nor any thing whereby thy brother takes offence, or is scandalized, or made weak. ²² Hast thou faith? Have it to thyself before God. Blessed is he that condemneth not himself in that which he alloweth.

²³ But he that discerneth, if he eat, is condemned; because not of faith. For all that is not of faith is sin. † ¹⁵ We ought, now that are stronger, to bear the infirmities of the weak, and not ourselves to please. ² Let every one of you please his neighbour unto goodness, and edification.

³ For Christ did not please himself. But as it is written:

The reproaches of them that reproached thee, fell upon me.

⁴ For whatsoever things were written for our learning, were written that through patience

(1-17a) 14 21 – 23. (17b-35) 15 1 – 4a.

Line 4: **Offendere** can have a passive sense in the active mood. Ie, in the sense: 'to take offence'.

Line 7: Manuscript has **hABIS**, which may be a variant of

hABES, Ranke does not comment.

Line 26: Scripsit Ranke: C ad marg. ¹ **¶** **nam x^{ps}** Insignificant to the English. Vulgate supports **ET ENIM**.

et consolationem	1	and the comfort
scripturarum spem	2	of the scriptures, we might
habeamus. ⁵ Dñs autē	3	have hope. ⁵ Now the God
patientiae et solacii	4	of patience and of comfort
det uobis in idipsum	5	grant you to be of one
sapere in alterutrum	6	mind one towards another,
secundum ih̄m xp̄m.	7	according to Jesus Christ:
Ut unanimes uno ore	8	⁶ That in one mind, and mouth,
honorificetis dñm	9	you may glorify God, the Father
et patrem dñi n̄ ih̄u xp̄i. †	10	of our Lord Jesus Christ. †
Propter quod suscipite	11	⁷ Wherefore receive one
in uicem sicut et xp̄s	12	another, as Christ also hath
suscepit uos in hono-	13	received you unto the honour
rem dñi. † Dico enim	14	of God. † ⁸ For I say that
xp̄m ih̄m ministrum	15	Christ Jesus was minister
fuisse circumcisionis	16	of the circumcision
propter ueritatem dñi	17	for the truth of God,
ad confirmandas pro-	18	to confirm the pro-
missiones patrum	19	mises made unto the fathers.
Gentes autem super	20	⁹ But that the other nations
misericordiam hono-	21	are to glorify God
rare dñm. sicut scrip-	22	for his mercy, as it
tum est	23	is written:
^{IN PSAL-} ^{MO. XVII.} Propter hoc confite-	24	Therefore will I confess to
bor tibi. in gentibus	25	thee, among the other nations,
et nomini tuo cantabo	26	and will sing to thy name.
^{IN CANTICO} ^{DEUTERO-} ^{NOMIO} Et iterum dicit. Laeta-	27	¹⁰ And again he saith: Rejoice,
mini gentes cum po-	28	ye nations, with his
pulo eius. et iterum	29	people. ¹¹ And again:
laudate dñm omnes	30	Praise the Lord, all ye
gentes et magnifica-	31	nations; and magnify
te eum omnes populi	32	him, all ye people.
^{IN ESAIA} ^{PROFETA} Et rursus esaias ait.	33	¹² And again Isaias saith:
erit radix jesse et qui	34	There shall be a root of Jesse; who
exsurget regere gentes	35	shall arise to rule the nations,

(1-35) 15 4b – 12a.

Line 8: Unusual spelling of **UNANIMES** found in manuscript.Line 24: Where manuscript has **Propter hoc**, Vulgate has *Propterea*, both mean 'therefore'.Line 26: Between **gentibus** and **et**, the Vulgate, has thevotive *Domine* :: 'O Lord'. See also 2 Kings xxii, 50, and Psalms xvii, 50.Line 28: Vulgate has *plebe*, while manuscript has **populo**. English does not mark this difference.

IN eo gentes sperabūt	1	in him the nations shall hope.
Deus autem spei impleat	2	¹³ Now the God of hope satisfy
uos omni gaudio et pa-	3	you with all joy and peace
ce in credendo ut abun-	4	in believing; that you may
detis in spe in uirtute	5	abound in hope in the power
sp̄s sc̄i. Certus sum	6	of the Holy Ghost. ¹⁴ And I
autem fratres mei	7	myself also, my brethren,
et ego ipse de uobis	8	am assured of you,
quoniam et ipsi ple-	9	that you also are
ni estis dilectione	10	full of love,
repleti omni scientia	11	replenished with all knowledge,
ita ut possitis alter-	12	so that you are able to admonish
utrum monere ⁊	13	one another. ⁊
Audacius autem scrip-	14	¹⁵ But I have written to you,
si uobis fratres ex par-	15	brethren, more boldly in some
te tamquam in memo-	16	sort, as it were putting
riam uos reducens	17	you in mind.
Propter gratiam quae	18	Because of the grace which
data est mihi a deo ut	19	is given me from God. ¹⁶ That
sim minister xpi ihu	20	I should be the minister of Christ
in gentibus. Sanc-	21	Jesus among the nations; sanc-
tificans euangelium	22	tifying the gospel of
dei ut fiat oblatio gen-	23	God, that the oblation of the nat-
tium accepta sanctifica-	24	ions may be acceptable and sanc-
ta in sp̄u sc̄o. Habeo	25	tified in the Holy Ghost. ¹⁷ I have
igitur gloriam in xpo	26	therefore glory in Christ
ihu ad deum. Non enim	27	Jesus towards God. ¹⁸ For I dare
audeo aliquid loqui	28	not to speak of any of those
eorum quae per me	29	things which Christ
non effecit xps in	30	worketh not by me, for
oboedientia gentium	31	the obedience of the nations,
uerbo et factis	32	by word and deed,
In uirtute signorum	33	¹⁹ By the virtue of signs
et prodigiorum in uir-	34	and wonders, in the power
tute sp̄s sc̄i	35	of the Holy Ghost,

(1-35) 15 12b – 19a.

Line 1: This manuscript has *eo*, ablative, Vulgate
perversely has *eum*, accusative.

Line 2: Vulgate has *repleat* :: 'fill', whereas this manuscript
has *impleat* :: 'satisfy'.

Line 5: Whereas Vulgate has *spe, et*, giving 'hope, and in',
here we have *spe in*, giving 'hope in'.

Line 24: Douay actually reads: 'made acceptable' but space
is tight.

ITA UT AB hierusalem per
 circuitu^m usque in illy-
 ricum repleuerim
 euangelium xpi. Sic
 autem hoc praedicaui
 euangelium non ubi
 nominatus est xps. ne
 super alienum funda-
 mentum aedificare
 Sed sicut scriptum est
 quibus non est adnun-
 tiatum de eo uidebunt
 et qui non audierunt
 intellegent. Prop-
 ter quod^{et} impediabar
 plurimum uenire ad uos
 Nunc uero ulterius lo-
 cum non habens in his
 regionibus. Cupidita-
 tem autem habens ue-
 niendi ad uos ex multis
 iam praecedentibus annis
 Sed Cum in hispaniam profi-
 cisci coepero. spero
 quod praeteriens ui-
 deam uos et a uobis de-
 ducar illuc si uobis pri-
 mum ex parte fructus
 fuero. Nunc igitur
 proficiscar in hierusa-
 lem ministrare scis
 Probauerunt enim ma-
 chedonia et achaia con-
 tributionem aliquam face-
 re in pauperes scoru^m

1 So that from Jerusalem round
 2 about as far as unto Illy-
 3 ricum, I have replenished
 4 the gospel of Christ. ²⁰ And
 5 I have so preached this
 6 gospel, not where
 7 Christ was named, lest
 8 I should build upon another
 9 man's foundation.
 10 ²¹ But as it is written:
 11 They to whom he was not
 12 spoken of, shall see,
 13 and they that have not heard
 14 shall understand. ²² For
 15 which cause also I was hindered
 16 very much from coming to you.
 17 ²³ But now having no
 18 more place in these
 19 countries, and having
 20 a great desire these
 21 many years past to
 22 come unto you,
 23 ²⁴ But When I shall begin to take
 24 my journey into Spain, I hope
 25 that as I pass, I shall
 26 see you, and be brought on
 27 my way thither by you, if first,
 28 in part, I shall have enjoyed
 29 you: ²⁵ But now
 30 I shall go to Jerusa-
 31 lem, to minister unto the saints.
 32 ²⁶ For it hath pleased them of Ma-
 33 chedonia and Achaia to
 34 make a contribution for
 35 the poor of the saints

(1-35) 15 19b – 26a.

Line 2: Scripsit Ranke: circuitu· usque The dot after circuitu, which, as a punctuation makes no sense, must be seen as abbreviation, and per takes accusative. Hence circuitu^m

Line 15: Scripsit Ranke: quod^{et} impediabar

Line 23: Scripsit Ranke: Cad marg. Sed [Cum] :: [But When]

Lines 32 & 33: Scripsit Ranke: ma-||chedonia et acaia corr. e ma-||chedonia et achaia, but the original spellings are common in this manuscript. The edit might be reasonably ignored.

qui sunt in hierusale ⁿ	1	that are in Jerusalem.
Placuit enim eis et debi-	2	²⁷ For it hath pleased them; and
tores eorum sunt. Nam	3	they are their debtors. For
si spiritualium eorum	4	if of their spiritual things, the
participes facti sunt	5	foreigners have become
gentiles debent. et in	6	partakers they ought, also in
carnalibus ministra-	7	carnal things to minister
re eis. Hoc igitur cum	8	to them. ²⁸ When then I have
consummauero et ad-	9	accomplished this, and
signaui eis fructu ⁿ	10	consigned to them this
hunc. proficiscar	11	fruit, I will come
per uos in hispaniam	12	by you into Spain.
Scio autem quoniam ue-	13	²⁹ And I know, that when I come
niens ad uos in abundan-	14	to you, into the abund-
tiam benedictionis xpi	15	ance of the blessing of Christ,
ueniam. Obsecro	16	I shall come. ³⁰ I beseech
igitur uos fratres per	17	you therefore, brethren, through
dominum. n. ihum xpm et per	18	our Lord Jesus Christ, and by the
caritatem sps sci. ut ad-	19	charity of the Holy Ghost, that
jubetis me in orationi-	20	you help me in prayer
bus et oretis pro me ad	21	and please pray for me to
dominum ut liberer ab infi-	22	the Lord, ³¹ to deliver me from
delibus qui sunt in iudaea	23	the unbelievers in Judea,
Et ministerium meum	24	And my ministry
quod hierosolymam	25	which is rendered to
deferatur acceptabile	26	Jerusalem be made acceptable
scis fiat. Ut ueniam	27	to the saints ³² That I may
ad uos in gaudio per uo-	28	come to you with joy, by the
luntatem xpi ihu. et re-	29	will of Christ Jesus, and rest
quiescam uobiscum	30	with you.
Deus autem pacis sit cum	31	³³ Now the God of peace be with
omnibus uobis. Amen	32	you all. Amen.
Commendo autem uobis	33	¹⁶ ¹ And I commend to you
phoebem sororem	34	Phoebe, our
nostram. quae est	35	sister, who is

(1-32) 15 26b – 33. (33-35) 16 1a

Page header: Scripsit Ranke: In cod. hic nova pagina inchoatur, cuius inscriptio manca est. Deest enim ROMANOS, de qua re miraberis, quia regens praepositio ad super pagina antecedente scripta exatat. Page header missing in the manuscript. Here restored.
Line 6: Scripsit Ranke: DEBENT. ET

Lines 9 & 10: Scripsit Ranke: [ADSIGNAUERO] eis, over-dotted to mark deletion. Vulgate witnesses it as present, so deletion may be disregarded.
Line 16: Scripsit Ranke: ueniam., cf. not. ad Praef.
Line 18: dom. n. ihum. These puncts seem to be word separators.

IN MINISTERIO ECCLESIAE	1	in the ministry of the church,
quae est cenchris.	2	that is in Cenchrae:
Ut eam suscipiatis in dño	3	² That you receive her in the Lord
dicnae satis et adsista-	4	as becometh enough; and that
tis ei in quocumque ne-	5	you assist her in whatsoever
gotio uestri indiquerit	6	business she shall have need of
etenim ipsa quoque ad ^s ti-	7	you. For she also assist-
sistit mihi ipsi et multis	8	eth me, and many others.
Salutate priscillam et	9	³ Salute Priscilla and
aquilam adiutores meos	10	Aquila, my helpers
in xpō ihū. qui pro anima	11	in Christ Jesus, ⁴ (who for my life
mea suas ceruices sub-	12	laid down their own
posuerunt. quibus non	13	necks: to whom not
solus ego gratias ago.	14	I only give thanks,
sed et cuncta ecclesia	15	but also the whole church of the
gentium et domestica	16	foreigners,) ⁵ and the church
eorum ecclesiam.	17	which is in their house.
Salutate ephenitum di-	18	Salute Epenetus, my
lectum mihi. qui est	19	beloved: who is the
primitivus asiae in xpō	20	firstfruits of Asia in Christ.
Salutate mariam quae	21	⁶ Salute Mary, who
multum laboravit in	22	hath laboured much among
uobis. Salutate an-	23	you. ⁷ Salute An-
dronicum et iuniam	24	dronicus and Junia,
coognatos et concarpi-	25	my kinfolk and fellow
uos meos qui sunt no-	26	prisoners: who are of note
biles in apostolis. qui	27	among the apostles, who
et ante me fuerunt	28	also were in Christ
in xpō. Salutate am-	29	before me. ⁸ Salute Am-
pliatum dilectum mihi	30	pliatum, beloved to me
in dño. Salutate ur-	31	in the Lord. ⁹ Salute Ur-
banum adiutorem nos-	32	banus, our helper
trum in xpō et stacthin	33	in Christ, and Stachys,
dilectum meum. Sa-	34	my beloved. ¹⁰ Sa-
lutate apellen probum	35	lute Apelles, approved

(1-35) 16 1b – 10a.

Line 4: Where Vulgate has 'SANCTIS', here we have **SATIS**. Ranke follows the Vulgate without comment. This is not a simple spelling error, as **SANCTIS** would have been written: **SCIS**. Here then the meaning is different, and so is changed accordingly.

Lines 7 & 8: Scripsit Ranke: Fort. M¹ **ADSTITIT**. This is a mess. First, someone preferred the vulgar spelling, **ASSTITIT** to the classical spelling, then someone else decided that the perfect tense was preferable to the historical present.

Line 9: Scripsit Ranke: **PRISCILLAM**. Unde eddidi **PRISCAM**. Neque vero diffiteor, puncta tenuiora esse, quam quae V scribit. Securius igitur erat edere **PRISCILLAM**. Both are correct, Vulgate supports **PRISCA**, but you may ignore edit.

Line 15: Vulgate has *cunctae ecclesiae* :: 'all the churches', here we have **CUNCTA ECCLESIA** :: the whole church.

Line 24: Scripsit Ranke: Fort. M¹ mutavit **IUNIAM** in **IULIAM**. Vulgate here supports **IUNIAM**. Note **IUNIAM** is feminine.

IN x̄p̄o,, SALUTATE EOS QUI	1	in Christ. ¹¹ Salute them that
SUNT EX ARISTOBOLI,, SALU-	2	are of Aristobulus. Sal-
TATE· ERODIONEM COGNA-	3	ute Herodian, my
TUM MEUM,, SALUTATE E ^s	4	kinsman. Salute them
QUI SUNT EX NARCESSIS QUI SUNT IN D^{ño}		who are of Narcissus, who are in the Lord
SALUTATE ET TRIP ^h ENAM ET TRIPHO-	6	¹² Salute both Tryphaena and Trypho-
SAM· quae LABORANT IN D ^{ño} ·	7	sa, who labour in the Lord.
SALUTATE PERSIDAM CARISSI-	8	Salute Persis, the dearly beloved,
MAM· quae MULTUM LABO-	9	who hath much labou-
RAUIT IN D ^{ño} ,, SALUTATE	10	red in the Lord. ¹³ Salute
RUFUM ELECTUM IN D ^{ño} · ET	11	Rufus, chosen in the Lord, and
MATREM EUS ET MEAM·	12	his mother and mine.
SALUTATE ASINCRITUM· FLE-	13	¹⁴ Salute Asyncritus, Phl-
CONTEM HERMEN· PATROBA ^m	14	egon, Hermes, Patrobas,
HERMAN· ET QUI CUM E ^s S ^u T	15	Hermas, and the brethren that are
FRATRES,, SALUTATE FILO-	16	with them. ¹⁵ Salute Philo-
LOSUM ET IULIAM ET NEREU ^m	17	logus and Julia, Nereus
ET SOROREM EUS· ET OLYM-	18	and his sister, and Olympia's
PIADEM· ET OLYMPIA ET OMNES QUI CUM	19	household; and Olympia and all the saints
EIS SUNT S ^c OS,, SALUTATE	20	that are with them. ¹⁶ Salute
INVICEM IN OSCULO S ^c O·	21	one another with a holy kiss.
SALUTANT VOS OMNES ECCLE-	22	All the churches of Christ
SIAE x̄p̄i,, ROGO AUTEM VOS	23	salute you. ¹⁷ Now I beseech you,
FRATRES UT OBSERUETIS	24	brethren, to mark
EOS· QUI DISSENSIONES ET	25	them who make dissensions and
OFFENDICULA· PRAETER	26	offences contrary to the
DOCTRINAM QUAM VOS DI-	27	doctrine which you
DICISTIS FACIUNT ET DECLI-	28	have learned, and
NATE AB ILLIS,, HUIUSMO-	29	avoid them, ¹⁸ for they that
DI ENIM x̄p̄o D ^{ño} N ^o NON SER-	30	are such, serve not Christ our
UIUNT· SED· SUO VENTRI·	31	Lord, but their own belly.
ET PER DULCES SERMONES	32	And by pleasing speeches
ET BENEDICTIONES· SEDU-	33	and good words, sedu-
CUNT CORDA INNOCENTI ^m	34	ce the hearts of the innocent.
VESTRAM ENIM OBOEDIENTIAM	35	¹⁹ For your obedience

(1-35) 16 10b – 19a.

Line 1: Scripsit Ranke: Inde ab hoc loco saepe inveniuntur puncta dupliciter posita, quae expressi siglo „

Lines 3 - 5: Text here differs from the Vulgate, but the essence is similar, as is my English.

Line 5: Scripsit Ranke: C ad marg. [NARCESSIS] **QUI SUNT IN D^{ño}**

Line 6: Scripsit Ranke: Fort. M¹ **TRIP^hENAM** quae correctio

non ad finem perducta est. Ranke sees æ as e. This is Vulgatisation, and may be ignored.

Line 8: Scripsit Ranke: Fort. M¹ **praesidam**. Not supported by Vulgate. This edit is not to be trusted.

Line 15: Scripsit Ranke: **e^s**

Lines 18 & 19: Scripsit Ranke: C ut vdtr. [**OLYMPIADEM** **ET OLYMPIA** (not supported by Vulgate.)

IN OMNEM LOCUM PRO UUL-	1	is commonly reported in every
DATA EST., GAUDEO IGITUR	2	place. I rejoice therefore
IN UOBIS. SED UOLO UOS SAPI-	3	in you, but I would have you to
ENTES ESSE IN BONO ET SIM-	4	be wise in good, and sim-
PLICES IN MALO., D ^s A ^u TE ^m	5	ple in evil. ²⁰ And the God
PACIS CONTERET SATANAM	6	of peace crush Satan
SUB PEDIBUS UESTRIS UELO-	7	under your feet speed-
CITER., GRATIA D ⁿⁱ N ⁱ IH ^u	8	ily. The grace of our Lord Jesus
X ^p i UOBISCUM., SALUTAT	9	Christ be with you. ²¹ Timothy,
UOS TIMOTHEUS ADIUTOR	10	my fellow labourer, saluteth
MEUS. ET LUCIUS ET JASON	11	you, and Lucius, and Jason,
ET SUSIPATER COGNATI MEI	12	and Sosipater, my kinsmen.
SALUTO UOS EGO TERTIUS QUI	13	²² I, the third, who wrote this
SCRIBSI EPISTULAM IN D ^{no} .	14	epistle, salute you in the Lord.
SALUTAT UOS CAIUS HOSPE	15	²³ Hail! Caius, my host, also the
MEUS. ET UNIERSAE ECCLESIAE	16	whole body of the churches of
GENTIUM., SALUTAT UOS	17	the foreigners, saluteth you.
HERASTUS ARCARIUS CIUITA-	18	Erastus, the city's treasurer, salu-
TIS. ET QUARTUS FRATER.,	19	teth you, also the fourth, a brother.
EI AUTEM QUI POTENS EST UOS	20	²⁵ Now to him that is able to
CONFIRMARE. IUSTA EUAN-	21	establish you, according
GELIUM MEUM ET PRAEDI-	22	to my gospel, and the preach-
CATIONEM IH ^u X ^p i., SECUN-	23	ing of Jesus Christ, accord-
DUM REUELATIONEM MYS-	24	ing to the revelation of the
TERII. TEMPORIBUS AETER-	25	mystery, which was kept secret
NIS TACITI. QUOD NUNC PA ^{te} -	26	from eternity, ²⁶ (which now is
FACTUM EST PER SCRIBTU-	27	made manifest by the scriptu-
RAS PROPHETARUM., SECUN-	28	res of the prophets, according
DUM PRAECEPTUM AETERNI	29	to the precept of the eternal
D ⁱ . AD OBOEDITIONEM FIDEI	30	God, for the obedience of faith,)
IN CUNCTIS GENTIBUS.,	31	among all nations;
COGNITO SOLO SAPIENTI D ^o .	32	²⁷ The only wise God, discovered
PER IH ^m X ^p m. CUI HONOR	33	through Jesus Christ, to whom be
IN SAECULA. SAECULORUM AMEN	34	honour for ever and ever. Amen.
EXP ⁱ ·EPIST ⁱ ·ADROMANOS·IN ^c ·ADCORINT ⁱ	35	END. EPIST. TO ROMANS. BEG. TO CORINTH.

(1-35) 16 19b – 27.

Line 6: Scripsit Ranke: IH^m mut. in IH^u

Lines 16 & 17: Where Vulgate has: 'UNIERSA ECCLESIA' :: 'the whole church', here we have 'UNIERSAE ECCLESIAE GENTIUM' :: 'the whole body of the churches of the nations'.

Line 20: Note: verse 24 is totally omitted.

Line 32: Here we find verse 27 prefixed by 'COGNITO' ::

'learnt', 'discovered', changed from COGNITI at the end of verse 26 moved to the beginning of this verse. This then leads to the slight rewording which I offer here.

Line 34: Scripsit Ranke: AMEN literis ad characterem cursivarum propensis scriptum

CORINTHI SUNT ^{achiui} ΑΧΑΙ· ET ΗΙΙ ΣΙΜΙ-	1	Corinthians are Achaeans, and like	
LITER ΑΒ ΑΠΟΣΤΟΛΟΣ ΑΥΔΙΕ-	2	these, from the apostles, they	
RUNT ΥΕΡΒΟΜ ΥΕΡΙΤΑΤΙΣ	3	heard the word of truth	
ET ΣΥΒΣΙ ^{uer} ΜΥΛΤΙΡΑΡΙΑΕ Α ΨΑΛ-	4	and were subverted variously by	
SIS ΑΠΟΣΤΟΛΙΣ · ΚΥΔΑΜ Α ΨΥΛΟ-	5	false apostles, some by clever	
ΣΟΦΙΑΕ ΥΕΡΒΟ ^{fa} ΑΕΛΟΚΥΕΝ-	6	arguments of the philosophy of	
ΤΙΑ ΑΛΙΑ ⁱⁿ ΣΕΚΤΑ ΛΕΓΙΣ ΙΥΔΑΙΚΑΕ	7	other sects of Judean legal teach-	
ΙΝΔΥΚΤΙ · ΗΟΣ ΝΕΥΟΚΑΤ ΑΠΟΣ-	8	ing. He recalled these apos-	
ΤΟΛΟΣ ΑΔ ΥΕΡΑΜ ΕΥΑΝΓΕΛΙ-	9	ties to the true gospel	
ΚΑΜ ΣΑΠΙΕΝΤΙΑΜ · ΣΚΡΙΒΕΝΣ	10	wisdom. Writing to	
ΕΙΣ ΑΒΣ ΕΦΗΣΟ ΠΕΡ ΤΙΜΟΘΕΥ ^m	11	them from Ephesus via Timothy.	
ΙΝ̄· BREUIS· EPISTULAE	12	BEG. BREVIS OF THE EPISTLE	
I· ΔΕ ΠΛΕΝΙΤΥΔΙΝΕ ΔΙΥΙΤΙΑΡΥ ^m	13	Of the abundance of the riches	451 13
ΓΡΑΤΙΑΕ Α CORINTHIORUM	14	of the Corinthian's grace ^{& wisdom}	
II· ΔΕ ΑΠΟΣΤΟΛΟ ΑΔ ΥΝΙΤΑΤΕΜ	15	Of the Apostle restoring the	452 8
CORINTHIOS ΚΟΝΠΟΝΕΝΤΕ	16	unity of the Corinthians.	
III· ΔΕ ΚΟΝΤΕΝΤΙΟΝΕ CORINTHIORΥ ^m	17	Of contentions of the Corinthians.	452 15
IIII· ΔΕ ΥΕΡΒΟ ΚΡΥΚΙΣ ΚΥΟΔ ΣΤΥΛ-	18	Of the cross's word, which is fool-	453 5
ΤΙΤΙΑ ΣΙΤ ΠΕΡΕΥΝΤΙΒΥΣ ΣΑΛ ^{v^f v^{ro}}	19	ishness to them that perish, but	
ΥΙΣ ΥΕΡΒΟ ΨΥΤΥΡΙΣ ΥΙΡΤΥΣ	20	to them that are to be saved, it is	
ΣΙΤ ΔΙ	21	the power of God.	
V· ΔΕ ΠΕΡΔΙΤΙΟΝΕ ΣΑΠΙΕΝΤΙΑΕ	22	Of destruction of the wisdom	453 9
ΣΑΕΚΥΛΙ	23	of the world.	
VI· ΔΕ ΔΩ ΕΛΕΓΕΝΤΕΜ ΣΤΥΛΤΙΤΙΑ ^m	24	How God selected the folly	454 1
ΙΣΤΙΥΣ ΣΑΕΚΥΛΙ · ⁷ ΙΝΨΙΡΜΑ	25	of this world, & the weak	
ΕΤ ΙΚΝΟΒΙΛΙΑ · ΥΤ ΚΟΝΨΥΝ-	26	and base things, that he shame	
ΔΑΤ ΣΑΠΙΕΝΤΕΣ ΕΤ	27	the wise men and the mighty;	
ΨΟΡΤΙΑ ^{ora,}	28	that who glorieth, might glory in	
ΥΤ ΕΤ ΚΥΙ ΓΛΟΡΙΑΤΥΡ ΙΝ ΔΝΩ	29	the Lord.	
VII· ΓΛΟΡΙΕΤΥΡ	30	The wisdom of the world and the	454 25
ΔΕ ΣΑΠΙΕΝΤΙΑ ΜΥΝΔΙ ΕΤ ΣΑ-	31	wisdom of God.	
VIII· ΠΙΕΝΤΙΑ ΔΙ	32	Of good things to come which	455 24
ΔΕ ΒΟΝΙΣ ΨΥΤΥΡΙΣ ΚΥΑΕ ΝΟΝ-	33	are not yet revealed to everyone.	
VIIII· ΔΥΜ ΣΥΝΤ ΚΥΙΚΥΕ ΝΕΥΕΛΑΤΑ	34	How the Spirit examines all things.	455 30
X· ΔΕ ΨΥ ΟΜΝΙΑ ΠΕΡΣΚΡΥΤΑΝΤΕ ^m	35	Of God's spirit, and this world's.	456 4
ΔΕ ΨΥ ΔΙ · ΕΤ ΜΥΝΔΙ ΙΣΤΙΥΣ ΨΥ			

Lines 1 & 2: Scripsit Ranke: lege **ΑΧΑΙ·** **ΕΤ·** **ΗΙΙ** | M¹ superscriptis **achiui** | M¹ **ΑΠΟΣΤΟΛΟΣ**

Line 4: Scripsit Ranke: M¹ **ΣΥΒ** ^{uer} **ΣΙ**

Lines 6 & 7: Scripsit Ranke: M¹ **ΥΕΡΒΟ** ^{sa} **ΑΕΛΟΚΥΕΝΤΙΑ** **ΑΛΙΑ** ⁱⁿ

Lines 8 & 9: Scripsit Ranke: M¹ **ΑΠΟΣΤΟΛΟΣ**. The 'corrected' grammar is dubious, and might well be ignored.

Line 14: Scripsit Ranke: M¹ **ΓΡΑΤΙΑΕ** ⁷ **ΙΚΝΙΕΝΤΙΑΕ**. This is written in an archaic script. '7' is the Tironian '&', not '7'.

Lines 17-29: Brevis headings and Epistle texts do not tally.

Heading marked as **IIII** on line 28 of page 452 to be ignored, and number transferred to the heading marked as **V** on page 453. Here, line 9, upgraded to heading to be marked as **V**.

Lines 19 & 20: Scripsit Ranke: M¹ **[ΣΑΛ]** ^{v^f v^{ro}}· **ΥΙΣ** **ΥΕΡΒΟ** to be deleted. The original makes no sense.

Lines 24, 25, & 27: Scripsit Ranke: M¹ **ΕΛΕΓΕΝΤΕ** **ΣΤΥΛΤΙΤΙΑΜ** **ΙΣΤΙΥΣ** **ΣΑΕΚΥΛΙ**· ⁷ | (27) M¹ **ΨΟΡΤΙΑ** ^{ora,}

	et de spiritalibus homi-	1	and of spiritual human	
	nibus et animalibus	2	beings and animals.	
xi.	De spiritalibus et carnali-	3	Of the spiritual, and of the car-	456 25
	bus et de apostolo lacte	4	nal, and from the Apostle, milk	
	corinthiis propinare	5	for the Corinthians to drink.	
xii.	De aedificio cultuque doctri-	6	Of the edifice of culture and doc-	457 23
	nae et de aedificatoribus	7	trine, and the builders	
	et doctoribus et ^{de} mercedibus	8	and teachers and the wages	
	operantium uel ^{fi} cuius ope	9	of workers whose work	
	ratio arserit detrimentum ^{patietur}	10	is burned or lost.	
xiii.	De sc̄is quod templum sūt dī	11	Of the saints who are God's temple.	458 20
xiiii.	De sc̄is quod aliter sapi-	12	Of the saints who would	458 27
	entes esse non possent	13	be wise yet could not	
	nisi stultitia saeculo	14	except for the foolishness of the	
	fuerint et de sapientibus	15	world, and of the wise of	
	saeculi quod ubi se exis-	16	this world, who, when they	
	timant sapere ipsi stul-	17	think they understand, are	
	tissimi depraehendantur	18	found the most stupid.	
xv.	De inania iactantia glori-	19	Of the inanity of boasting the	459 4
	antes in homine et quod	20	glory of mankind and how	
	sc̄is tam praesentia	21	the saints taught	
	quam futura sint diui-	22	that everything to come	
	nitus adtributa	23	is God's gift.	
xvi.	De contemptu existima-	24	Of the contempt of the judg-	459 12
	tionis humane et desi-	25	ment of men, and the desire to	
	derio laudis futurae cum dō	26	praise what is to come with God.	
xvii.	De una gloria	27	Of one glory.	459 33
xviii.	De apostolis mundo huic	28	Of the apostles, to this world,	460 14
	et angelis et hominibus	29	to the angels, and to men,	
	spectaculis ^{um} factis et om-	30	made a spectacle, and	
	nibus eorum passionibus	31	with all of their suffering,	
	7 quod per omnia manibus ^{fuerint}	32	& which by the hands of all,	will be
	operati	33	was wrought	
xviii.	De apostolo in dñō xp̄o in ^p	34	Of the Apostle, in the Lord Christ,	461 5
	euangelium chorinthios	35	by the Gospel, the Corinthian church	

Lines 8 & 9: Scripsit Ranke: M¹ [et] ^{de} mercedibus operantium uel ^{fi} cuius

Line 10: Scripsit Ranke: M¹ [detrimentum] ^{patietur}

Line 14: Scripsit Ranke: M¹ stulti a saeculo. M¹ errs. stultitia saeculo is correct. Ignore edit.

Line 30: Scripsit Ranke: M¹ spectaculum

Line 32: Scripsit Ranke: M¹ 7 quod per omnia manibus fuerint operati. Note: 7 = Tironian '&'. :: and which by the hands of all will be wrought

Line 34: Scripsit Ranke: M¹ per euangelium chorinthios |||| [generante]

	GENERANTE ^m ET DE SC̄IS	1	founding, and of the saints	
	quod apostolos debe-	2	whom the apostles should	
	ant imitari	3	imitate.	
xx.	De apostolo mōenante	4	Of the apostle warning the	461 19
	corinthiis et quod non	5	Corinthians, and how this was	
	in sermone sed in uirtu-	6	not just in words, but in the	
	te est regnum dī	7	power of the Kingdom of God.	
xxi.	De fornicatione facta	8	Of the fornications committed	461 31
	inter corinthios	9	between the Corinthians.	
xxii.	De traditione fornicato-	10	Of the delivery of fornicators	462 5
	ris satanae	11	to satan.	
xxiii.	De contagione et pascha	12	Of contamination and the pasche.	462 16
xxiiii.	De separatione sc̄orum	13	Of the separation of the saints	462 28
	a praetereuntibus	14	from those who bypass	
	disciplina ^m	15	the discipline	
xxv.	De fratribus disceptan-	16	Of the brethren, those who	463 16
	tibus quod a fratribus	17	decide that they should be	
	debeant iudicari. et	18	judged by their brethren, and	
	quod sc̄i mundum et an-	19	that the saints and the angels	
	geles iudicabunt	20	shall judge the world.	
xxvi.	De sc̄is quod iniuriam	21	Of the saints, that they	464 6
	nōn facere ^{NON} debeant	22	should not do wrong,	
	sed tolerare	23	but be tolerant.	
xxvii.	De iniustis quod regnu ^m	24	Of the unjust that will not	464 15
	dī non possidebunt.	25	inherit the kingdom of God,	
	et quod omnia peccata	26	and that all sins are washed	
	baptismi gratia diluant ^{ur}	27	away by the grace of baptism,	
xxviii.	De pudicitia et resur-	28	Of chastity and of resur-	464 31
	rectione	29	rection	
xxviii.	De sc̄is quod membra sint	30	Of saints who would be members	465 8
	dñi et de fornicatoribus	31	of the Lord, and of fornicators	
	quod membra sint me-	32	who would be members of	
	retricis	33	the harlots	
xxx.	De magnitudine criminis	34	Of the magnitude of the crime	465 19
	fornicationis. et quod sc̄is	35	of fornication, and that they	

Line 1: Scripsit Ranke: M¹ [per euangelium
CHORINTIOS] |||| GENERANTE^m

Line 4: Scripsit Ranke: M¹ mōenante

Line 15: Scripsit Ranke: M¹ disciplina^m. Ergo sphalma
edendum erat.

Line 22: Scripsit Ranke: M¹ nōn facere n̄ debeant.

n̄ with or without an overbar is commonly used as a
contraction for 'NON'. This assumption is reinforced by
the deletion of that word appearing earlier.

Line 35: Scripsit Ranke: Scriptum est sc̄is [||| uino sint.].
Fortasse Victor bonum textum restituit 'sc̄is [||| qui
non sint.]'

	^N sui nō sint. sed praetio	1	be not his saints, but for the price	
	sanguinis dominici con-	2	of the Lord's blood in	
	parati	3	payment.	
xxxI.	De coniugibus et mutua	4	Of those united in marriage and	465 33
	corporum potestate	5	the mutual power of their bodies.	
xxxII.	De apostoli contēnētia	6	Of the Apostle's continence, and	466 20
	et diuersitate donoru ^m	7	the diversity of the gifts.	
xxxIII.	De felicitate continen-	8	Of the happiness of contin-	466 28
	tiae. Et melius esse nu-	9	ence, but it is better to marry	
	^{ere} bi quam uri	10	than to burn (with desire).	
xxxIII.	De coniugibus non sepa-	11	Of those joined, not to be	466 34
	randis	12	separated.	
xxxV.	De uiro ac muliere coniu-	13	Of a man, or a woman of	467 8
	ges in fide infideles	14	the faith, married to	
	habentibus	15	an unbeliever	
xxxVI.	De unoquoque ut sic per-	16	Of each, that so re-	468 10
	maneant. quemadmodu ^m	17	main, in such a way	
	est et uocatus	18	is also called.	
xxxVII.	De uirginibus et uiduis	19	Of virgins and widows, and	468 25
	et contemptu praesentiu ^m	20	disregard for this world.	
xxxVIII.	De nuptiis iteratis	21	Of marriage, and remarriage.	470 7
xxxVIII.	De sacrificatis simulacro	22	Of meat sacrificed to an idol.	470 34
xL.	De paulu ^m se apostolum	23	Of Paul himself, to be the Apostle	472 19
	esse corinthiis pro tes-	24	for the witness to the Corinth-	
	tante. et de ceteris apos-	25	ians, and of the rest of the apos-	
	tolis circumducentibus	26	tles, who took with them, wives	
	feminas	27	and sisters.	
xLI.	De apostolo omnibus bo-	28	Of the Apostle, for the good of	474 22
isēper	nis sēper omnia comparate	29	all, became all things to all.	
xLI.	De comparatione in stadio	30	Of the comparison of the runners	475 11
	currentium	31	in a race.	
xLII.	De apostolo corpus suu ^m	32	Of the Apostle ^{disciplining} denying his	475 22
	cedente et seruituti	33	body and bringing it under	
	subdente	34	servitude.	
xLIII.	De baptis <u>mo</u> iudaeoru ^m	35	Of the baptism of the Judeans	475 31

Line 1: Scripsit Ranke: Scriptum est [sc̄is ||||] uino sint.
Fortasse Victor bonum textum restituit [sc̄is ||
||] ^Nsui nō sint.

Line 6: Scripsit Ranke: M¹ contēnētia

Lines 9 & 10: Scripsit Ranke: M¹ ^{ere}nubi

Line 14: Scripsit Ranke: M¹ infideles

Line 18: Scripsit Ranke: M¹ est et uocatus

Line 23: Scripsit Ranke: paulu^m

Line 29: Scripsit Ranke: M¹ sēper (?semper?). Other
sources quote se per. semper :: always

Line 32: Scripsit Ranke: M¹ [suu^m] ^{disciplining}caftigante [cedente]

Line 35: Scripsit Ranke: M¹ baptismo

	IGNORANTIUM ET SPIRITUALIS ESCA ET POTUS ET PROSTRATIONE PLURIMORUM ET PECCATIS OMNIBUS IN DESERTO	1 of ignorance and spiritual 2 food and drink, and prostration of many, and 3 the sins of all in the desert.	
xLv.	De figuris quae iudeis acciderint. scribta sunt ad correptionem nostram ^{autem}	4 Of the idols, to which the Judeans would bow, are written down 5 for our admonition.	476 15 moreover
xLvi.	De periculo animae confidentiae	6 Of the danger of excessive confidence.	477 4
xLvii.	De dño sic temptante famulos suos. ut possent omnia sustinere ^{er}	7 Of the Lord, only testing his servants, that they might be able to 8 bear all things.	477 14
xLviii.	De benedictione panis et calicis	9 Of the blessing of the bread and the cup.	477 23
xLviii.	De his quae idolis sacrificantur quod daemoniis immolentur. et quod omnia liceant universa ^{sed n expediunt}	10 Of these things, which are sacrificed to idols, that they offered up 11 to demons, and that all things would be lawful, entirely ^{but are not expedient}	477 35
L.	De libertate emendi omnium quae in macello uenduntur	12 Of the freedom to buy all the things which would be sold in the market.	478 22
Li.	De conuiuio gentium et profanatis	13 Of eating with a foreigner, and of defiled food.	478 27
Lii.	De apostolo omnibus bonis placente per omnia et quod scī semper apostolos debeant imitari	14 Of the Apostle, in all things do goodness well-pleasing for all, and what is holy, the apostles should always imitate.	479 11
Liii.	De corinthiis apostoli traditionem tenentibus	15 Of the Corinthians, holders of apostolic tradition.	479 22
Liiii.	De dño quod uirorum omnium caput est. et uir mulieris et dñi xpi dñs	16 Of the Lord, who is the head of all men, and man, a woman's, and the Lord Christ's, God.	479 28
Lv.	De omni uiro orante et facmina aut profetante non uelato capite uel uelato	17 Every man or woman who prays or prophesies without the head covered or with.	479 33

Line 2: Scripsit Ranke: M¹ potus

Line 6: Scripsit Ranke: M¹ [sunt] autem

Line 8: Scripsit Ranke: M¹ [periculo] animae litera a obelis quoque perfossa. Actually, animae so replaced by nimiae

Line 10: Scripsit Ranke: M¹ temptante^{er}

Line 18: Scripsit Ranke: M¹ [liceant] sed non expediunt [universa]. Ms. has definitely expediunt

sed non expediunt

Line 33: Scripsit Ranke: Inc. de omni

Lvi. De communi conuiuio et heres ⁱ b ^v s	1 Of the common meal 2 and of heresies ^{heretics}	481 12
Lvii. De traditione dñi et sc̃ifi- catione panis et calicis	3 Of the giving of both the Lord's 4 sanctified bread and chalice.	481 34
Lviii. De accipientibus indignae eucharistia	5 Of those unworthy of receiving 6 the Eucharist.	482 21
Lviii. De expectatione mutua in communi conuiuio	7 Of waiting for each other 8 in the common meal.	483 7
Lx. De spiritualibus et diuisio- nibus donorum et con- paratione corporis ad- que membrorum. et omnium credentium ex diuersis condicioni- bus unitate	9 Of the spiritual, and the di- 10 sions of the gifts, and com- 11 parison of the body 12 and its members, and 13 of all the believers 14 of the different conditions 15 of the unity.	483 15
Lxi. De excellentia caritatis et destructione pro- phetiae adque linguarū ^m et omnium quae ex par- te sunt cum id quod per- fectum ^z fuerit DECLARATVM.	16 On the excellency of love; 17 and the deprecation of pro- 18 phesy, and to the tongues, 19 and of all things which are of 20 that sort and, when what is per- 21 fect, has been declared.	486 33
Lxii. De ^e minencia prophetiae et de linguis loquentibus	22 Of the ^e minence of prophesy, 23 and of speaking in tongues.	488 25
Lxiii. De prophetantibus	24 Of those who prophesy.	492 9
Lxiiii. De silentio mulierum in ecclesia ^m	25 Of the silence of women 26 in the church.	492 22
Lxv. De resurrectione et fine	27 Of the resurrection, and the end.	493 8
Lxvi. De collectis quae in sc̃is fiunt	28 Of the collections, which are 29 made in the holy places.	499 16
Lxvii. De apollo	30 Of Apollo.	500 24
Lxviii. De apostolo exortante corinthios ^s	31 Of the Apostle exhorting 32 the Corinthians.	500 32
Lxviii. De domo stephanæ	33 Of the house of Stephana.	501 1
Lxx. De stephano et fortunato et achaico	34 Of Stephana, and Fortunatus, 35 and Achaicus.	501 10

Line 2: Scripsit Ranke: [heresⁱ]b^vsLine 21: Scripsit Ranke: M¹ [fuerit] DECLARATVMLines 22 & 23: Scripsit Ranke: M¹ [de] ^eminencia
prophetiae et de linguisLine 26: Scripsit Ranke: M¹ ecclesia litera ^mobelis
iugulata.Line 32: Scripsit Ranke: M¹ corinthios^s

Lines 33 & 34: Stephana is feminine.

Lxxi. De ecclesiis asiae et	1	Of the churches of Asia, and	501 18
aquila et priscilla	2	Aquila, and Priscilla,	
hospitibus pauli	3	friends of Paul.	
Lxxii. De apostolo anathematizantes eos qui non credunt dñm ihm	4	Of the Apostle anathematizing those who do not believe in the Lord Jesus.	501 26
	5		
	6		
	7		

EXPL. BREBES CORINT. INCIP.

8 END. BREVIS I CORINTH. BEG.

CORPUS. EPISTULAE

10 BODY OF EPISTLE

P aulus uocatus apostolus xpi ihu. per uoluntatem di. et sustinens sustinens frater. ecclesiae. di scif...ica	13	1 Paul, called the apostle	
Lus xpi ihu. per uoluntatem di. et sustinens sustinens frater. ecclesiae. di scif...ica	14	of Jesus Christ, by the will	
ter. ecclesiae. di scif...ica	15	of God, and Sosthenes a brother, ² To the church of God, to	
tis in xpo ihu. qui sunt	16	them sanctified in Christ Jesus, at	
corinthii uocatis scis	17	Corinth, called to be saints.	
Cum omnibus qui inuocant	18	With all that invoke the	
nomen dñi ihu xpi. in	19	name of our Lord Jesus Christ, in	
omni loco ipsorum et	20	every place of theirs and	
nostro,, Gratia uobis	21	ours. ³ Grace to you,	
et pax a dō patre nostro	22	and peace from God our Father,	
et dño ihu xpo. Gratias ago dō meo semper	23	and the Lord Jesus Christ. ⁴ I give	
pro uobis. in gratia di	24	thanks to my God always	
quae data est uobis. in	25	for you, for the grace of God	
xpo ihu,, Quia in omnibus	26	that is given you in	
diuites facti estis in illo	27	Christ Jesus. ⁵ That in all things	
in omni uerbo et in omni	28	you are made rich in him,	
scientia,, Sicut testimonium xpi confirmatum	29	in all utterance, and in all	
est in uobis. ita ut nihil	30	knowledge. ⁶ As the testimony	
uobis desit in nulla gratia,, Expectantibus	31	of Christ was confirmed	
	32	in you, ⁷ So that nothing	
	33	is wanting to you in any	
	34	grace, waiting for the mani-	
	35		

(13-35) 11 – 7a.

Line 2: Scripsit Ranke: M¹ aquila litera e obelis perfossa.Lines 4 & 5: Scripsit Ranke: M¹ ANATHEMATIZANTE litera s obelo traiecta.Line 15: Scripsit Ranke: **sustenes** lineolis punctoque adhibitis corr. e **sustinens**. Oculos meos prodem fugit tenuissima lineola, qua u in o mutatum est. Quae si a Victore profecta est, edendum erat **sostenes**

Line 16: Scripsit Ranke: Post voc. di complures literae ne-

scio quae erasse, super quas C intulit **scif...ica** ~ ||[tis] There is a crease in the leaf here which has torn through leaving a hole. A hand has striven to repair the text.Line 27: Scripsit Ranke: Alterum **uobis** fort. iam a S corr. e **uobis**

reuelationem dñi n̄ ihu xpi
 Qui et confirmauit uos usque
 ad finem sine crimine. In
 die aduentus dñi n̄ ihu xpi
 Fidelis d̄s per quem uocati
 estis in societate filii eius
 ihu xpi dñi n̄

ii· **OBSECO AUTEM· UOS FRATRES**
 per nomen dñi n̄ ihu xpi
 ut idipsum dicatis omnes
 et non sint in uobis scisma-
 ta,, Sitis autem perfec-
 ti in eodem sensu et in ea-
 dem scientiam

iii· **SIGNIFICATUM EST ENIM MIHI**
 de uobis fratres mei ab
 his qui sunt chloes quia
 contentiones inter uos
 sunt,, hoc autem dico
 quod unusquisque uestru^m
 dicit,, Ego quidem sum
 pauli ego autem apollo
 ego uero cephe ego aute^m
 xpi diuisus est xps

Numquid paulus crucifi-
 xus est pro uobis aut in
 nomine pauli baptizati estis?

iiii· **GRATIAS AGO D̄O MEO QUOD NE-**
 minem uestrum bap-
 tizauī nisi crispum et caiū^m
 ne quis dicat quod in no-
 mine meo baptizati estis^{SITIS}

Baptizauī autem et ste-
 nae domum ceterum nes-

ALIUM cio si quem baptizauerim aliū^m

1 festation of our Lord Jesus Christ.
 2 ⁸ Who also will confirm you to the
 3 end without crime, in the day of the
 4 coming of our Lord Jesus Christ.
 5 ⁹ Faithful is God, by whom you are
 6 called in the fellowship of his Son.
 7 Jesus Christ our Lord.
 8 ¹⁰ Now I beseech you, brethren, by
 9 the name of our Lord Jesus Christ,
 10 that you all speak the same thing,
 11 and that there be no schisms among
 12 you; but that you be perfect
 13 in the same mind, and in the
 14 same judgment.
 15 ¹¹ For it hath been told to me,
 16 my brethren, of you, by
 17 those of Chloe's house, that
 18 contentions are between
 19 you. ¹² This now I say,
 20 that every one of you
 21 saith: I indeed am
 22 of Paul; and I am of Apollo;
 23 and I am of Cephas; and I of
 24 Christ. ¹³ Is Christ divided?
 25 Can it be that Paul was cruci-
 26 fied for you? or were you
 27 baptized in the name of Paul?
 28 ¹⁴ I give God thanks, that
 29 I baptized none of
 30 you but Crispus and Caius;
 31 ¹⁵ Lest any should say that you
 32 were baptized in my name.
 33 ¹⁶ And I baptized also the house-
 34 hold of Stephanas; besides, I know
 35 not whether I baptized any other.

(1-35) 1 7b – 16.

Line 16: There is a crease in the leaf here which has torn through, but the text is not badly damaged.

Line 28: This line incorrectly elevated to a heading, and numbered **iiii**. Here demoted, and the number stricken out.

Line 32: Scripsit Ranke: C ad marg. [baptizati] **SITIS**. Vulgate does not support **SITIS**, but uses **ESTIS**, so this edit should be disregarded.

Line 34: Note! **stena**–**mae** is a feminine name. Some sources have incorrectly written *Stephanus*.

Line 35: Scripsit Ranke: C ad marg. [quem] **ALIUM**. The editor require this word be deleted from the end of the line, and repositioned thus. This is pure Vulgatisation, and should be disregarded.

NON ENIM MISIT ME XPS BAPTIZARE· SED EUANGELIZARE
NON IN SAPIENTIA UERBI
UT NON EUACUETUR CRUX XPI

iiii· ¶ **U**ERBUM ENIM CRUCIS PER
EUNTIBUS QUIDEM STULTI-
TIAM. **Q**UOD EST HIS AUTEM
QUI SALUI FIUNT ^{id est nobis} UIR-
TUS DI EST.

IN e-
sa-
ia
pr.

v· **S**CRIP-^mPTUM EST ENIM· PERDA-^m
SAPIENTIAM SAPIENTIU-
ET PRUDENTIAM PRUDEN-
TIUM REPROBABO., UBI SA-
PIENS· UBI SCRIBA· UBI CON-
QUISITOR HUIUS SAECULI·
NONNE STULTAM FECIT DS
SAPIENTIAM HUIUS MUNDI·

NAM QUIA IN DI SAPIENTIAM
NON COGNOUIT MUNDUS
PER SAPIENTIAM DM· PLA-
CUIT DO PER STULTITIAM
PRAEDICATIONIS SALUOS
FACERE CREDENTES., Quo-
niam iudaei signa PETUNT·
ET GRAECI SAPIENTIAM QUARENT

Nos autem praedicamus
XPM CRUCIFIXUM., Judae-
is quidem scandalum· GEN-
TIBUS AUTEM STULTITIAM
Ipsis autem uocatis iudaeis
ADQUE GRAECIS· XPM DI UIR-
TUTEM ET DI SAPIENTIAM

Quia quod stultum est DI· SA-
PIENTIUS EST HOMINIBUS·
ET QUOD INFIRMUM EST DI
FORTIUS EST HOMINIBUS

1 ¹⁷ For Christ sent me not to bap-
2 tize, but to preach the gospel:
3 not in clever words,
4 that make void the cross of Christ.

5 ¹⁸ For the word of the cross, to
6 them indeed that perish, is fool-
7 ishness; but is to them
8 that are saved, ^{that is, to us,} the power of God.

9 ¹⁹ For it is written: I will destroy
10 the wisdom of the wise,
11 and the prudence of the prud-
12 ent I will reject. ²⁰ Where is the
13 wise one? Where is the scribe?
14 Where is the disputer of this world?
15 Hath not God made foolish
16 the wisdom of this world?

17 ²¹ For because in the wisdom of God
18 the world, by wisdom,
19 knew not God, it
20 pleased God, by the foolishness
21 of our preaching, to save
22 them that believe. ²² For
23 the Judeans require signs,
24 and the Greeks seek after wisdom:

25 ²³ But we preach
26 Christ crucified, unto the Judeans
27 indeed a stumblingblock, and
28 unto the foreigners, foolishness:
29 ²⁴ But unto them called, Judeans
30 and Greeks, Christ the power of
31 God, and the wisdom of God.

32 ²⁵ For the foolishness of God is
33 wiser than men;
34 and the weakness of God
35 is stronger than men.

(1-35) 1 17 – 25.

Line 5: Heading incorrectly numbered as v. Here corrected to iii.

Line 7: There is a hole in the leaf here.

Line 8: Scripsit Ranke: FIUNT ^{id est nobis} UIRTUS, quae correc-
tura ut videtur a scriba tatim post scriptionem illata est.

Line 9: This line promoted to a heading, and numbered v, as context requires.

Line 17: Scripsit Ranke: SAPIENTIAM

Line 30: Scripsit Ranke: ADQUE a manu, quae incerta videbatur, corr. in ATQUE

vi· **U**idete enim uocationem

uestram fratres· quia
non multi sapientes se-
cundum carnem· non
multi potentes· non mul-
ti nobiles,, Sed quae
stulta sunt mundi
elegit d̄s· ut confundat
sapientes,, Et infirma
mundi elegit d̄s· ut con-
fundat fortia,, Et igno-
bilis mundi et contemp-
tibilis mundi elegit d̄s·
et quae non sunt· ut ea
quae sunt destrueret·
ut non gloriatur omnis
caro ⁱⁿ conspectu eius

ⁱⁿ coram eo

Ex ipso autem uos estis in
x̄po ih̄u· qui factus est sa-
pientia nobis a d̄o· et ius-
titia· et sc̄ificatio et re-
demptio,, Ut quemadmo-
dum scriptum est· qui glo-
riatur in d̄no gloriatur,,

vii· **E**t ego cum uenissem ad uos

fratres ueni· non per
sublimitatem sermonis
aut sapientiae· adnunti-
ans uobis testimonium x̄pi

Non enim iudicaui scire me
aliquid inter uos· nisi ih̄m
x̄pm· et hunc crucifixum

Nam **E**t ego in infirmitate et ti-
morem et tremore multo
fui apud uos,, Et sermo

²⁶ For see your voc-
ation, brethren, that
there are not many wise ac-
cording to the flesh, not
many mighty, not
many noble: ²⁷ But the
foolish things of the world
God chose, to confound
the wise; and the weak things of
the world God chose, to con-
found the strong. ²⁸ And the base
things of the world, and the things
that are contemptible, God chose,
and things that exist not, to
destroy the things that exist:
²⁹ That no flesh should
glory ⁱⁿ his sight.

ⁱⁿ before him

³⁰ But of him are you in
Christ Jesus, who of God is
made unto us wisdom, and ius-
tice, and sanctification, and re-
demption: ³¹ That, as
it is written: He that glo-
rieth, may glory in the Lord.

² ¹ And I, when I came to you,
brethren, came, not in
loftiness of speech
or of wisdom, declaring
unto you the testimony of Christ.

² For I judged not myself to know
anything among you, but Jesus
Christ, and him crucified.

³ ^{For} And I, in weakness, and
in fear, and in much trembling,
was with you. ⁴ And my

(1-24) 1 26 – 31. (25-35) 2 1 – 4a.

Line 7: There is a hole in the leaf here.

Lines 12 & 13: Scripsit Ranke: contemp-||tibilis

Line 17: Scripsit Ranke: C ad marg. [caro] ⁱⁿ coram eo

Vulgate supports original, so ignore the edit.

Line 33: Scripsit Ranke: C vel B ad marg. Nam [ego].

The Vulgate supports the original, so you should ignore this edit.

Lines 33 & 34: Scripsit Ranke: timorem

meus et praedicatio mea	1	speech and my preaching	
non in persuasibilibus	2	was not in the persuasive	humanae
sapientiae uerbis· sed	3	words of	human
in ostensionem sp̄s et uir-	4	in shewing of the Spirit and	
tutis., Ut fides uestra	5	power; ⁵ That your faith	
non sit insipientia· homi-	6	might not stand on the folly of	
num· sed in uirtute dī	7	men, but on the power of God.	
Sapientiam autem loqui-	8	⁶ Howbeit we speak wisdom	
mur inter perfectos·	9	among the perfect:	
Sapientiam uero non hu-	10	Yet not the wisdom of this	
ius saeculi· neque princi-	11	world, nor the princes	
pum huius saeculi qui	12	of this world that	
destruuntur., Sed lo-	13	come to nought. ⁷ But we	
quimur dī sapientiam in	14	speak the wisdom of God in	
mysterio quae abscondi-	15	a mystery, a wisdom which is	
ta est· quam praedestina-	16	hidden, which God ordained	
uit d̄s· ante saecula in glo-	17	before the world, unto	
riam nostram., Quam	18	our glory. ⁸ Which	
nemo principum huius	19	none of the princes of this	
saeculi cognouit., Si	20	world knew; for	
enim cognouissent· nu-	21	if they had known it, surely	
quam dñm maiestatis	22	the Lord of majesty	glory
crucifixissent	23	they would never have crucified	
viii. Sed sicut scriptum est	24	⁹ But, as it is written:	
quod oculus non uidit	25	That eye hath not seen,	
nec auris audiuit· nec in	26	nor ear heard, neither hath it	
cor hominis ascendit	27	entered into the heart of man,	
quae praeparauit d̄s his	28	what things God hath prepared	
qui diligunt eum	29	for them that love him.	
viii. Nobis autem reuelauit	30	¹⁰ But to us God hath revealed	
d̄s per sp̄m suum., Sp̄s	31	them, by this Spirit. For	
enim omnia scrutatur	32	the Spirit searcheth all things,	
etiam profunda dī.	33	yea, the deep things of God.	
Quis enim scit hominum	34	¹¹ For what man knoweth	
quae sint hominis· nisi	35	what be of a man's life, but	

(1-35) 2 4b – 11a.

Line 2: Scripsit Ranke: C [persuasibilibus] humanae

Line 4: Scripsit Ranke: C ostensionem

Line 6: insipientia (Inc.)

Line 9: Scripsit Ranke: perfectos· (quod punctum reliquis non analogum est.)

Line 12: Scripsit Ranke: huius saeculi [qui] quae puncta

quid sibi uelut non apparet. The Vulgate supports the original, so ignore this edit.

Lines 22 & 23: Scripsit Ranke: C ad marg. [dñm] gloriae

Line 26: Scripsit Ranke: Nota marg. Victorina.

Line 35: Vulgate has sunt, (pres. indic.) whereas here we have sint, (pres. subj.) I have translated accordingly

sp̄s hominis qui in ipso est
 Ita et quae dī sunt nemo co-
 gnouit· nisi sp̄s dī
 x· Nos autem non sp̄m mundi
 accipimus· sed sp̄m qui
 ex dō est· ut sciamus quae
 a dō donata sunt nobis
 quae et loquimur,, Non
 in doctis humanae sapi-
 entiae uerbis· sed in doc-
 trina sp̄s et uirtutis spi-
 ritualibus spiritualia con-
 parantes,, Animalis au-
 tem homo non percipit
 ea quae sunt sp̄s dī,, Stul-
 titia est enim illi et non
 potest intellegere ea
 quia spiritaliter exami-
 natur,, Spiritalis au-
 tem iudicat omnia· et ipse
 a nemine iudicatur
 Quis enim cognouit sensum
 dñi· qui instruat eum·
 Nos autem sensum xp̄i habemus
 xi· Et ego fratres non potui
 uobis loqui· quasi spirita-
 libus· sed quasi carnalibus·
 Tamquam paruulis in xp̄o
 Lac uobis potum dedi non
 escam· Nondum enim
 poteratis· sed nec nunc
 quidem potestis adhuc
 enim estis carnales
 Cum enim sit inter uos ze-
 lus et contentio· nonne

1 the spirit of a man that is in him?
 2 Even so the things of God no man
 3 knoweth, but the Spirit of God.
 4 ¹² Now we have received not the
 5 spirit of this world, but the Spirit
 6 who is of God; that we may
 7 know what are given us from God.
 8 ¹³ Which things also we speak, not
 9 in the learned words of human
 10 wisdom; but in the doctrine
 11 of the ^{Holy} Spirit and power, com-
 12 paring spiritual things with
 13 spiritual. ¹⁴ But the sensual
 14 man perceiveth not these things
 15 that are of the Spirit of God; for
 16 it is foolishness to him, and he
 17 cannot understand it,
 18 because it is spiritually dis-
 19 cerned. ¹⁵ But the spiritual
 20 man judgeth all things, and He
 21 himself is judged by no man.
 22 ¹⁶ For who hath known the mind of
 23 the Lord, who might instruct him?
 24 But we have the mind of Christ.
 25 ³ ¹ And I, brethren, could not
 26 speak to you as unto spirit-
 27 ual, but as unto carnal.
 28 As unto little ones in Christ.
 29 ² I gave you milk to drink, not
 30 meat; for you were not
 31 able as yet. But neither
 32 indeed are you now able;
 33 for you are yet carnal.
 34 ³ For, whereas there is among you
 35 envying and contention, are you

(1-24) 2 11b – 16. (25-35) 3 1 – 3a.

Lines 2 & 3: Scripsit Ranke: co-||cnouit. Indicates change of pronunciation from c-n to ñ.

Line 11: Scripsit Ranke: [sp̄s] et uirtutis Supra sp̄s incerta manus intulit sc̄i. Original not supported by Vulgate, neither is the edit. This looks like a poor attempt at

Vulgarisation, and might then be ignored.

Line 20: Scripsit Ranke: Inter vocc. omnia et ipse manus inc. ingesti et

Line 21: Scripsit Ranke: neminem

Line 23: Scripsit Ranke: qui^s instruat (Inc.)

carnales estis· et secundum hominem ambulatis
 Cum enim quis dicit· ego quidem sum pauli· alius autem
 ego apollo., Nonne homines estis· et secundum hominem ambulatis., Quid igitur est apollo· quid uero paulus· ministri eius cui credidistis., Et unicuique sicut dominus dedit.,
 Ego plantaui apollo rigauit· sed deus incrementum dedit., Itaque neque qui plantat· est aliquid· neque qui rigat· sed qui incrementum dat deus., + Qui plantat autem et qui rigat unus sunt· unusquisque autem propriam mercedem accipiet secundum suum laborem
 XII· ^{di} **domini enim sumus adiutores** ^{di} agricultura est· ^{is} **dei** aedificatio estis., Secundum gratiam **dei** quae data est mihi· ut sapiens architectus· fundamentum posui., Alius autem superaedificat· unusquisque autem uideat quomodo superaedificet·
 Fundamentum ^{enim} autem aliud nemo potest ponere praeter id quod positum

1 not carnal, and live
 2 according to man?
 3 ⁴ For while one saith, I indeed am of Paul; and another,
 4 I am of Apollo; are you
 5 not men, and follow in
 6 the way of men? What
 7 then is Apollo, what indeed
 8 is Paul? ⁵ The ministers of him
 9 whom you have believed; and to
 10 every one as the Lord hath given.
 11 ⁶ I have planted, Apollo
 12 watered, but God gave the
 13 increase. ⁷ Therefore, neither he
 14 that planteth is any thing, nor he
 15 that watereth; but God that
 16 giveth the increase. + ⁸ Now he that
 17 planteth, and he that watereth,
 18 are one. And every man
 19 shall receive his own
 20 reward, according to his own
 21 labour.
 22 ⁹ For we are the Lord's ^{and God's} coworkers:
 23 ^{you are} it is God's husbandry; you
 24 are God's building. ¹⁰ Accord-
 25 ing to the grace of God that is
 26 given to me, as a wise ar-
 27 chitect, I have laid the found-
 28 ation; and another buildeth
 29 thereon. But let every
 30 man take heed how
 31 he buildeth thereupon.
 32 ¹¹ ^{for} Now other founda-
 33 tion no man can lay,
 34 but that which is

Lect.
in dedi-
catio-
ne

di
LABC
XII· **domini**
diac

(1-35) 3 3b – 11a.

Lines 6 & 7: et secundum hominem ambulatis not witnessed in the Vulgate.

Lines 23: Scripsit Ranke: Eadem manus ad marg. notavit dei et I see et dei. Viz: Note 7, Tironian &, and tick. Note the same tick following domini, indicating where the

insertion is to be made.

Line 24: Scripsit Ranke: Correxisset in estis

Lines 27 & 28: Scripsit Ranke: architectus

Line 33: Scripsit Ranke: C ad marg. [fundamentum] enim. (Vulgatization.)

est qui est xp̄s ihs.,	1	laid; which is Christ Jesus.
Si quis autem superaedificat supra fundamentū	2	¹² Now if any man build
aurum· argentum· Lapidēs pretiosos· Ligna pae-	3	upon the ^{is} foundation,
num· stipulam· Unius-	4	gold, silver, pre-
cuiusque opus manifest-	5	cious stones, wood,
tum erit., Dies enim dñi	6	hay, stubble: ¹³ Every
declaraBit· quia in igne	7	man's work shall be mani-
reuelabitur· et uniuscu-	8	fest; for the day of the Lord
jusque opus quale sit is-	9	shall declare it, for in the fire
nis probabit., Si cuius	10	it shall be revealed; and every
opus manserit quod su-	11	man's work, of whatever sort, by
peraedificauit· mercede ^m	12	the fire shall tried. ¹⁴ If any
accipiet., Si cuius opus	13	man's work abide, which he hath
arserit detrimentum	14	built thereupon, he shall receive
patietur., Ipse autem	15	a reward. ¹⁵ If any man's work
saluus erit· sic tamen qua-	16	burn, he shall suffer
si per ignem	17	loss; but he himself
	18	shall be saved, yet so
	19	as by fire.
xiii·Nescitis quia templum dī	20	¹⁶ Know you not, you are God's
estis· et sp̄s dī habitat	21	temple, and God's Spirit dwelleth
in uobis., Si quis autem	22	within you? ¹⁷ But if any man
templum dī uiolauerit	23	violate the temple of God,
disperdet illum dñs· tem-	24	him shall God destroy. For
plum enim dī sc̄m est	25	the temple of God is holy,
quod estis uos +	26	which you are.
xiiii·Nemo se seducat· si quis	27	¹⁸ Let no one fool himself: if any
uidetur inter uos sapi-	28	man among you seem to be wise
ens esse in hoc saeculo	29	in this world, let him become
stultus fiat· ut sit sapiens	30	a fool, that he may be wise.
Sapientia enim huius mūdi	31	¹⁹ For the wisdom of this world
stultitia est apud dñm	32	is foolishness with God.
Scriptum est enim compræ-	33	For it is written: I will
hendens sapientes in	34	catch the wise in
astutia eorum	35	their own craftiness.

(1-35) 3 11b – 19.

Line 3: Scripsit Ranke: M¹ [fundamentum] hoc

Lines 6 & 7: Scripsit Ranke: Uniu~||scuius

Lines 7 & 8: Scripsit Ranke: manifest~||stum

Line 9: Scripsit Ranke: declaraBit corr. e —auit

Line 31: Scripsit Ranke: mūdi quae correctura scribae videtur.

Lines 33 & 34: Scripsit Ranke: compræ~||hendens fort. a S in —dam correctum.

IN P-
SAL-
MO
XCII·

ET ITERUM DñS NOUIT COGITA-
TIONES SAPIENTIUM QUONI-
AM VANAÆ SUNT

XV· **ITAQUE NEMO GLORietUR IN HO-**
MINIBUS· OMNIA ENIM
VESTRÆ SUNT· SIVE PAULUS
SIVE APOLLO· ^{sive cephas} SIVE MUNDUS·
SIVE VITA· SIVE MORS· SIVE
PRAESENTIA· SIVE FUTURA

OMNIA ENIM VESTRA SUNT
VOS AUTEM XPI· XPS AUTEM DI

XVI· **SIC NOS EXISTIMET HOMO**
UT MINISTROS XPI ET DIS-
PENSATORES MYSTERIO-
RUM DI·, HIC IAM· QUÆRI-
TUR INTER DISPENSATORES
UT FIDELIS QUIS INVENIATUR

Mihi autem pro minimo est
ut a vobis iudicer· aut ab
h^uomano die· sed neque
me ipsum iudico·, Nihil
enim mihi conscius sum
sed non in hoc iustifica-
tus sum·, Qui autem iu-
dicat me· DñS est·, Itaque
NOLITE ANTE TEMPUS IUDI-
CARE· QUOADUSQUE VENIAT
DñS·, Qui et INLUMINAUIT
ABSCONDIRA TENEBRARUM
ET MANIFESTAVIT CONSILIA
CORDIUM· ET TUNC ERIT LAUS
UNICUIQUE A Dō·

XVII· **HAEC AUTEM FRATRES TRANS-**
FIGURAVI IN ME· ET APOLLO
PROPTER VOS· UT IN NOBIS

1 ²⁰ And again: The Lord knoweth
2 the thoughts of the wise, that
3 they are vain.

4 ²¹ Let no man therefore glory in
5 men. ²² For all things
6 are yours, whether it be Paul,
7 or Apollo, ^{or Cephas} or the world,
8 or life, or death, or things
9 present, or things to come.

10 For all the people are yours;

11 ²³ And you, Christ's; and Christ, God's.

12 4 ¹ Let a man so account of us as
13 of the ministers of Christ, and
14 the dispensers of the mysteries
15 of God. ² Here now it is re-
16 quired among the dispensers,
17 that a man be found faithful.

18 ³ But to me it is a very small thing
19 to be judged by you, or by
20 man's day; but neither
21 do I judge my own self. ⁴ For I
22 am not conscious to myself of any
23 thing, yet am I not hereby justi-
24 fied; but he that judgeth me,
25 is the Lord. ⁵ Therefore
26 judge not before the
27 time; until the Lord
28 come, who both will illuminate
29 the hidden things of the shadows,
30 and will reveal the counsels of
31 the hearts; and then shall every
32 man have praise from God.

33 ⁶ But this, brethren, I have figur-
34 atively applied to myself and to
35 Apollo, for your sakes; that in us

(1-11) 3 20 – 23. (12-35) 4 1 – 6a.

Line 7: Scripsit Ranke: APOLLO· ^{sive cephas} sive MUNDUS·
additamentum nescio an non ipsius scribae.

Line 20: Scripsit Ranke: h^uomano

Line 25: Scripsit Ranke: me· DñS

Line 32: Scripsit Ranke: Punctum post Dō e pagina aversa
huc translatus est.

Lines 33-35: Douay English is verbose and obscure. I am
here guided by Hugh Schonfield.

discatis., Ne supra qua ^m	1	you may learn, not to think
scriptum est unus aduer-	2	above that which is written,
sus alterum infletur pro	3	being puffed up for one against
alio., Quis enim te discer-	4	another. ⁷ For who distinguisheth
nit· quid autem habis quod	5	thee? Or what hast thou that thou
non accepisti., Si autem	6	wert not given? And if thou
accepisti quid gloriaris	7	wert given it, why dost thou glory,
quasi non acceperis.,	8	as if thou wert not given it?
Iam saturati estis· iam diui-	9	⁸ You are now full; you are
tes facti estis., Sine no-	10	now become rich; you reign
bis regnatis· et utinam·	11	without us; and I would
regnare regnetis· ut et nos uobis-	12	you did reign, that we also with
cum regnemus ^{regnare}	13	you might reign. ^{to reign}
xviii· Puto enim ^{quia} et nos dñs aposto-	14	⁹ For I think ^{that} also God hath set
los nouissimos ostendit	15	forth us apostles, the last,
tamquam morti destina-	16	as it were men appointed to
tos., Quia expectaculum	17	death: we are made a spectacle
facti sumus mundo an-	18	to the world, and to an-
gelis et hominibus., Nos	19	gels, and to men. ¹⁰ We
stulti propter xpm· uos	20	are fools for Christ's sake, but
autem prudentes in xpo	21	you are wise in Christ.
Nos infirmi uos autem fortes	22	We are weak, but you are strong.
Uos nobiles· nos autem· igno-	23	You are honourable, but we are
in biles· Usque ad hanc ora ^m	24	ignoble. ¹¹ ^{Even unto} ^{hour} Until this time
et esurimus et sitimus	25	we both hunger and thirst,
et nudī sumus· et colaphis	26	and are naked, and are stricken
caedimur· et stabiles	27	with violence, and are hostel
sumus· Et laboramus ope-	28	dwellers. ¹² And we labour, work-
rantes manibus ^{no} uestris	29	ing with our own hands.
Maledicimur· et benedicimur	30	We are reviled, and we bless them;
persecutionem patimur·	31	we suffer persecution,
et sustinemus· Blasphē-	32	and we bear it. ¹³ We are blas-
mamur· et obsecramus·	33	phemed, and we entreat them.
Tamquam purgamenta	34	Like the sewage
huius ^{un} modi facti sumus·	35	of this world we are made

(1-35) 4 6b – 13a.

Line 5: Scripsit Ranke: V^s habis

Lines 11 - 13: Scripsit Ranke: C [utinam] regnaretis. The editor's mark, - however, over the 'n' of 'regnaretis', (line 12), has been scratched out, and placed over the 'n' of 'regnamus', (line 13), which would give 'regnare', an infinitive form. The Vulgate however, supports neither of these alterations. So disregard these edits.

Line 14: Scripsit Ranke: C enim^{quia} et nos

Line 24: Scripsit Ranke: Fort. C. ad marg. [Usque] in hanc ora^m. Vulgatisation: original translated in grey.

Line 29: Scripsit Ranke: V^s uestris

Lines 30, 31, & 34: Scripsit Ranke: Maledicimur· punctum spurium. See also following patimur· and Blasphē-||mamur·

Line 35: Scripsit Ranke: mundi corr. e modi

omnium per ^p issima usque	1	the offscouring of all even until
adhuc,, Non ut confunda ^m	2	now. ¹⁴ It is not to confound you
uos· haec scribo· sed ut fi-	3	that I write this; but to admonish
lios ^{meos} carissim ^o us moneo·	4	you as ^{my} beloved children.
xviii· Nam si decem milia peda-	5	¹⁵ For if you have ten thousand in-
gororum habeatis in xp̄o·	6	structors in Christ,
sed non multos patres·	7	yet not many fathers.
Nam in xp̄o ih̄u per euange-	8	For in Christ Jesus, by the gos-
lium ego uos genui,, Ro-	9	pel, I have begotten you. ¹⁶ Where-
go ergo uos imitatores	10	fore I beseech you, be ye followers
mei estote,, Ideo misi ad	11	of me. ¹⁷ For this cause have
uos timotheum· qui est	12	I sent to you Timothy, who is
filius meus carissimus ^{et}	13	my dearest son and
fidelis in dñō,, Qui uos	14	faithful in the Lord; who
commonefaciat uias	15	will put you in mind of my
meas· qui ^{ae} sunt in xp̄o ih̄u	16	ways, which are in Christ Jesus;
sicut ubique in omni	17	as I teach everywhere
ecclesia doceo·	18	in every church.
xx· Tamquam non uenturus	19	¹⁸ As if I would not come
sim ad uos· sic inflati sūt	20	to you, so some are
quidam,, Ueniam aute ^m	21	puffed up. ¹⁹ But I will come
cito ad uos· si dñs uolue-	22	to you shortly, if the Lord will:
rit et cognoscam non ser-	23	and will know, not the
monem eorum qui inflati	24	speech of them that are
sunt· sed uirtutem,,	25	puffed up, but the power.
Non enim in sermone est	26	²⁰ For not in speech is the
regnum dī· sed in uirtute	27	kingdom of God, but in power.
Quid uultis in uirgam ueni-	28	²¹ What wish you? shall I come
am ad uos· an in caritate	29	to you with a rod; or in charity,
et sp̄u mansuetudinis	30	and in the spirit of meekness?
xxi· Omnino auditur inter uos	31	⁵ ¹ Indeed it is heard, that among you
fornicatio· Et talis for-	32	there is fornication, and such for-
nicatio qualis nec inter	33	nication as the like is not among
gentes,, Ita ut uxorem	34	the ^{so called} heathens; that one should
patris suis aliquis habeat·	35	have his father's wife.

(1-30) 4 13b – 13a. (31-35) 5 1.

Line 1: Scripsit Ranke: V^s per^pissima

Lines 3 & 4: Scripsit Ranke: C ad marg. [filios] meos,
fortasse C carissim^ous. Corrected in-situ.

Line 13: Scripsit Ranke: C [carissimus] et

Line 16: Scripsit Ranke: qui^{ae}

Line 28: Scripsit Ranke: uirgam

Line 34: Scripsit Ranke: C [gentes,,] ^{NOMINATUR}

Line 35: Scripsit Ranke: suis

ET UOS INFLATI ESTIS ET NON
MAGIS LUCTUM HABUISISTIS
UT TOLLATUR DE MEDIO UES-
TRUM QUI HOC OPUS FECIT

xxii· EGO QUIDEM· ABSENS CORPORE
PRAESENS AUTEM SPŪ,,

JAM IUDICAUI UT PRAESENS
EUM QUI SIC OPERATUS EST
IN NOMINE DÑI N̄ IHŪ XPI·

CONGREGATIS UOBIS ET MEO
SPŪ· CUM UIRTUTE DÑI IHŪ·

TRADERE HUIUSMODI SATANÆ
IN INTERITU^m CARNIS UT SP̄S
SALUUS SIT IN DIEM DÑI· N̄·
IHŪ XPI

xxiii· NON BONA GLORIATIO UESTRA

Lect· IN
CENA Dñi
MANE

NESCITIS QUIA MODICUM FER-
MENTUM TOTAM MASSAM
CORRUMPI·,, EXPURGA-

TE UETUS FERMENTUM UT
SITIS NOUA CONSPARSIO SI-

CUT ESTIS AZIMI·,, ETENIM
PASCHA NOSTRUM IMMOLA-

TUS EST XPS·,, ITAQUE APU-

LEMUR· NON IN FERMENTO
MALITIAE· ET NEQUITIAE

neq. in fermento

SED IN AZIMIS SINCERITATIS

xxiiii· SCRIPSI UOBIS IN EPISTULA·

NE COMMISCEAMINI FORNI-

CARIIS·,, NON UTIQUE FOR-

NICARIIS HUIUS MUNDI· AUT
AUARIS· AUT RAPACIBUS AUT

IDOLIS SERUIENTIBUS
ALIOQUIN DEBUERATIS DE HOC

MUNDO EXISSE·,, NUNC

1 ² And you are puffed up; and
2 have not rather mourned, that he
3 might be taken away from among
4 you, that hath done this deed.

5 ³ I though, absent in body,
6 but present in spirit,
7 have already judged, as if present,
8 him that hath so done,

9 ⁴ In our Lord Jesus Christ's name,
10 you being congregated, and my
11 spirit, with the Lord Jesus' power;

12 ⁵ To deliver one such to Satan
13 to ruin the flesh, that the spirit
14 be saved in the day of our Lord
15 Jesus Christ.

16 ⁶ Your glorying is not good^{brethren}

17 Know you not that a little
18 leaven corrupteth the

19 entire bulk? ⁷ Purge out
20 the old leaven, that

21 you may be a new dough, as
22 you are unleavened. For

23 Christ our pasch is
24 sacrificed. ⁸ Therefore let us

25 feast, not with the leaven^{which is old,}
26 of malice and wickedness;

27 but with the azimes of sincerity^{and truth.}

28 ⁹ I wrote to you in an epistle,

29 not to keep company with forni-

30 cators. ¹⁰ I mean not with the for-

31 nicators of this world, or with the
32 covetous, or the extortioners, or
33 the servers of idols^{or slanderers.}

34 Otherwise you must needs go
35 out of this world. ¹¹ But

(1-35) 5 2 – 11a.

Line 13: Scripsit Ranke: Fort. M¹ INTERITU^m

Line 14: Scripsit Ranke: die^m quod punctum satis nigrum
est, ita ut dubites, an Victoris sit.

Line 16: Scripsit Ranke: C ad marg. [UESTRA] FRATRES

Line 21: Scripsit Ranke: CONSPARSIO (Inc.)

Lines 22 & 27: Scripsit Ranke: AZIMI et AZIMIS inc. manu
corr. in AZYMI et AZYMS. Style only; not embodied.

Lines 25 & 26: Scripsit Ranke: C ad marg.

[FERMENTO] UETERI NEQ. IN FERMENTO

Line 27: Scripsit Ranke: C ad marg. [SINCERITATIS] ET
UERITATIS. 'azimes' = unleaven bread (for Passover).

Line 33: Scripsit Ranke: C ad marg. [SERUIENTIBUS] AUT
MALEDICIS

AUTEM SCRIBSI VOBIS NON
 COMMISCE RI FORNICARIIS,,
 Si is qui frater nominatur ^{EST INTER} uos ^{is} If he who ^{is} called a brother ^{among you,}
 fornicator· aut auarus
 aut idolorum cultor· aut
 maledicus· aut ebriosus
 aut rapax· cum huiusmodi
 nec cibum sumere,,
 Quod ^{id} enim mihi de his qui fo-
 ris sunt iudicare,, Non-
 ne de his qui intus sunt
 uos iudicatis· Nam eos
 qui foris sunt dñs iudicauit
 auferre malum ex uobis
 ipsis
 xxv· Audet aliquis uestrum
 habens negotium aduer-
 sus alterum iudicari
 apud iniquos et non apud
 sc̃os,, An nescitis quo-
 niam sc̃i de hoc mundo
 iudicabunt,, Et si in
 uobis iudicabitur mundus
 indigni estis qui de mini-
 mis iudicetis,, Nescitis
 quoniam angelos iudica-
 uimus· quanto magis sae-
 cularia,, Saecularia
 igitur iudicia si habueri-
 tis contemptibilis qui
 sunt in ecclesia illos conf-
 tituite ad iudicandum,,
 Ad uerecundiam uestram
 dico,, Sic non est inter
 uos sapiens quisquam

(1-15) 5 11b – 12. (16-35) 6 1 – 5a.

Line 2: Scripsit Ranke: [COMMISCE RI] FORNICARIIS.
 Deleting this word is supported by the Vulgate, and the
 RSVCE, but it ruins the sense. So let it stand.

Line 3: Scripsit Ranke: C ad marg. [NOMINATUR] EST cui
 M¹ addidit INTER uos. Vulgate supports C, but not M¹.
 Line 9: Scripsit Ranke: Quo incerta manu. corr. in Quid

qui possit iudicare inter
fratrem suum,, Sed fra-
ter cum fratre iudicio
contendit· et hoc apud in-
fideles

xxvi· Jam quidem omnino delictum
est in uobis quod iudi-
cia habetis inter uos,,

Quare non magis iniuriam
acceperitis,, **quare non**
magis fraudem patimini-
ni· sed uos iniuriam faci-
tis et fraudatis et hoc fra-
tribus

xxvii· An nescitis quia iniqui regnum
dei non possidebunt

Nolite errare neque for-
nicarii· neque idolis ser-
uientes· neque adulteri
neque molles· neque mas-
culorum concubitores·
neque fures· neque auar-
ri· neque ebriosi· neque
maledici· neque rapaces
regnum dei possidebunt

Et haec quidam fuistis sed
abluti estis· sed sanctifica-
ti estis· sed iustificati
estis in nomine domini nostri ihesu
christi· et in spiritu dei nostri · †

xxviii· Omnia mihi licent· sed non
omnia expediunt· omnia
mihi licent· sed ego sub
nullius redēcar potestateⁿ

Et esca uentri et uenter escis

1 that is able to judge between
2 his brethren? ⁶ But bro-
3 ther goeth to law with
4 brother, and that before un-
5 believers.

6 ⁷ **Already indeed there is plainly**
7 a fault among you, that you have
8 litigation with each other.

9 Why do you not rather accept
10 injury? Why do you not rather
11 suffer yourselves to be defraud-
12 ed? ⁸ But you do injury
13 and you defraud, and that among
14 brethren.

15 ⁹ **Or know you not that the unjust**
16 shall not occupy God's kingdom?

17 Do not stray: neither for-
18 nicators, nor idol-
19 aters, nor adulterers,

20 ¹⁰ Nor the effeminate, nor
21 men whoring men,
22 nor thieves, nor covet-
23 ous, nor drunkards, nor
24 railers, nor extortioners, shall
25 occupy the kingdom of God.

26 ¹¹ And such some of you were; but
27 you are washed, so you are sancti-
28 fied, but you are justified
29 in the name of our Lord Jesus
30 Christ, and the Spirit of our God. †

31 ¹² **All things are lawful to me, but not**
32 all things are expedient. Every-
33 thing is lawful to me, but I will
34 not be brought under its power.

35 ¹³ Meat for the belly, and the belly for meats;

(1-35) 6 5b – 13a.

Line 10: Scripsit Ranke: M¹ accēpitis

Line 26: Scripsit Ranke: quidē

Line 34: Scripsit Ranke: M¹ redēcar qua correctura
obelis deleta est.

Line 35: Scripsit Ranke: M¹ Et, quod siglum videtur esse
deletiones.

D^s autem et hunc et haec
 destruet., Corpus au-
 tem non fornicationis
 sed dñō. et dñs corpori
 D^s uero et dñm suscitauit
 et nos suscitauit per uir-
 tutem suam.,

xxviii. Nescitis quia corpora uest-
 tra membra sunt xp̃i.

Tollens ergo membra xp̃i.
 faciam membra mere-
 tricis. absit., An nesci-
 tis quoniam qui adheret
 meretrici unum cor-
 pus efficitur., Erunt
 inquit duo in carne una.,

Qui autem adheret dñō
 unus sp̃s est.,

xxx. Fugite fornicationem
 omne peccatum. quod-
 cumque fecerit homo
 extra corpus est. qui au-
 tem fornicatur in corpus
 suum peccat., An nesci-
 tis quoniam membra uest-
 tra templum est sp̃s sc̃i.
 qui in uobis est., Quem
 habetis a dñō et non estis
 uestri., Empti enim
 estis pretio magno. glo-
 rificate et portate dñm
 in corpore uestro

xxxi. De quibus autem scribis-
 tis: ^{mibi} Bonum est homini
 mulierem non tangere

1 But God shall destroy them
 2 both: so the body is not for
 3 fornication, but for the Lord,
 4 and the Lord for the body.
 5 ¹⁴ Now God both raised up the Lord,
 6 and raised us up by
 7 his power.

8 ¹⁵ Know you not that your bodies
 9 are the members of Christ?

10 Shall I then take members of Christ,
 11 and to make members of a
 12 harlot? Never! ¹⁶ Or know you
 13 not, that he who is joined
 14 to a harlot, is made one
 15 body? For they shall be,
 16 saith he, two in one flesh.

17 ¹⁷ But he who is joined to the Lord,
 18 is one spirit.

19 ¹⁸ Flee from fornication.

20 Every sin what-
 21 soever a man doth, is
 22 without the body; but whoso-
 23 ever fornicateth, sinneth against
 24 his own body. ¹⁹ Or know
 25 you not, that your body
 26 is the temple of the Holy Ghost,
 27 who is in you, whom you have
 28 from the Lord; and you are not
 29 your own? ²⁰ For you are
 30 bought with a great price. Glo-
 31 rify and bear the Lord
 32 in your body.

33 ⁷ ¹ Now as for what you wrote
 34 about: ^{to me} It is good for a man
 35 not to touch a woman.

(1-32) 6 13b – 20. (33-35) 7 1

Line 1: Ranke accepts haec corrected to hanc without comment.

Lines 33 & 34: Scripsit Ranke: C [~~scripsis~~ || ~~tis~~] ^{mibi}
 Here moved from a flagged marginal insertion to a superscript in-situ.

PROPTER FORNICATIONEM
AUTEM UNUSQUISQUE SUAM
UXOREM HABEAT· ET UNA-
QUEQUE SUUM VIRUM
HABEAT,, UXORI VIR DEBI-
TUM REDDAT· SIMILITER AU-
TEM ET UXOR VIRO,, MULI-
ER SUI CORPORIS POTESTA-
TEM NON HABET SED VIR,,

SIMILITER AUTEM ET VIR SUI
CORPORIS POTESTATEM
NON HABET SED MULIER

NOLITE FRAUDARE^{IN} INVICEM
NISI FORTE EX CONSENSU
AD TEMPUS UT VACETIS ORA-
TIONI,, ET ITERUM REVER-
TIMINI IN ID IPSUM NE TEMP-
TET VOS SATANAS PROPTER
INCONTINENTIAM VESTRAM

xxxii· HOC AUTEM DICO SECUNDUM
INDULGENTIAM· NON SE-
CUNDUM IMPERIUM,, VO-
LO AUTEM OMNES HOMINES
ESSE SICUT ME IPSUM· SED
UNUSQUISQUE PROPRIUM
HABEAT DONUM EX D^O· ALI-
US QUIDEM SIC ALIUS VERO SIC

· xxxiii· HOC AUTEM DICO NON NUP-
TIS ET VIDUIS· BONUM EST ILLIS
SI SIC MANSERINT SICUT ET EGO
QUOD SI SE NON CONTINENT
NUBANT· MELIUS EST ENIM
NUBERE QUAM URI

xxxiiii· HIS AUTEM QUI MATRIMONIO
CONIUNCTI SUNT PRAECIPIO

1 ² But to avoid fornication,
2 let every man have his
3 own wife, and let every
4 woman have her own hus-
5 band. ³ The husband shall duti-
6 fully love his wife, likewise also
7 the wife, her husband. ⁴ The
8 wife hath not power of her
9 own body, but the husband.

10 And in likewise the husband also
11 hath not power of his
12 own body, but the wife.

13 ⁵ Deny not one another,
14 except, perhaps, by consent,
15 for a time, that you may
16 give yourselves to prayer;
17 and return together again, lest
18 Satan tempt you
19 for your incontinency.

20 ⁶ But I speak this by
21 indulgence, not by
22 commandment. ⁷ For
23 I would that all men
24 were even as myself: but
25 every one hath his proper
26 gift from God; one after this
27 manner, and another likewise.

28 ⁸ But this I say to the unmarried,
29 and to widows: It is good for them
30 if they so continue, even as I do.

31 ⁹ But if they cannot restrain them-
32 selves, let them marry. For it is
33 better to marry than be tortured.

34 ¹⁰ But to those who in marriage
35 are joined, not I but the Lord

(1-35) 7 2 – 10a.

Line 13: Scripsit Ranke: C [FRAUDARE]^{IN} INVICEM

Line 26: Scripsit Ranke: HABEAT

Line 28: Scripsit Ranke: Capitulo XXXIII M¹ siglum ··
praemisit.

NON EGO SED DñS UXORE^m A UI-
RO NON DISCEDERE. Quod
SI DESCESSERIT MANERE
INNUP^{ut}TAM A UIRO SUO RE-
CONCILIARI ET VIR UXORE^m
NE DEMITTAT. Nam cete-
ris ego dico NON DñS

xxxv. Si quis frater uxorem ha-
bet infidelem. et haec
consistit^{sentit} habitare cum
illo non demittat^t illa^m

Et si qua mulier habet vi-
rum infidelem et hic con-
sentit^{habitare} cum illa non de-
mittat virum. Scifi-
catus est enim vir infi-
delis in muliere fidele
et scificata est mulier
infidelis per virum fi-
delem. Alioquin filii
uestri immundi essent
nunc autem scī sunt.

Quod si infidelis discedit
discedat. Non est enī
seruituti subiectus fra-
ter aut soror in eiusmodi
in pace autem uocabit
nos dñs. Unde enim scīs
mulier si virum salu^m
facias. aut unde scīs vir
si mulierem saluam fa-
cias. Nisi unicuiquesicut
diuisit dñs. Unumquem-
que^m si^{cut} uocauit dñs. ita
ambulet. et sicut in omnibus

1 teacheth, that the wife from her
2 husband depart not. ¹¹ And
3 if she depart, that she remain
4 unmarried, or be reconciled to
5 her husband. And let not the hus-
6 band put away his wife. ¹² For to
7 the rest I speak, not the Lord.

8 If any brother hath a wife

9 that believeth not, and she
10 ^{consent} stay to dwell with

11 him, let him not put her away.

12 ¹³ And if a woman hath a husband

13 that believeth not, and he con-
14 ^{to dwell} sent with her, let her not put
15 away her husband. ¹⁴ For the

16 unbelieving husband is sanc-
17 tified by the believing wife;
18 and the unbelieving wife is
19 sanctified by the believing
20 husband: otherwise your
21 children should be unclean;
22 but now they are holy.

23 ¹⁵ But if the unbeliever depart,

24 let him depart. For a bro-
25 ther or sister is not under
26 servitude in such cases.

27 But God hath called us

28 in peace. ¹⁶ For how knowest thou,

29 O wife, whether thou shalt save thy

30 husband? Or how knowest thou,

31 O man, whether thou shalt save

32 thy wife? ¹⁷ But as the Lord

33 hath distributed to every one,

34 as God hath called every one,

35 so let him live: and so in all

(1-35) 7 10b – 17.

Line 1: Scripsit Ranke: M¹ uxore^m

Line 4: Scripsit Ranke: ^{ut} uiro

Lines 6 & 11: Scripsit Ranke: C demittat et —am corr. e diom

Line 10: Scripsit Ranke: C ad marg. [haec] (con)^{sentit}.

Here corrected in situ.

Line 11: Scripsit Ranke: M¹ demittat^t

Line 17: Scripsit Ranke: fidele corr. e fidelī

Line 32: Vulgate has a punct here. Ms. lacks, but needs it.

Lines 33 & 34: Scripsit Ranke: M¹ Unumquem—||quem,
cf. not. ad 464, 35; 466, 28

Line 34: Scripsit Ranke: si^{cut} (Inc.)

ecclesiis doceo,, Circu^m
 cisus aliquis uocatus est
 non adducat praep^uti^um
 In praep^uti^o aliquis uoca-
 tus est non circumdat^ur
 Circumcisio nihil p^rode^e
 est et praep^uti^um nihil
 est· Sed observatio man-
 datorum dⁱ

xxxvi·Unusquisque in qua uoca-
 catione uocatus est in ea
 permaneat,, Servus
 uocatus est non sit tibi
 curae· Sed et si potes li-
 ber fieri magis utere·
 Qui enim in d^{no} uocatus est
 servus· Libertus est dⁿⁱ
 similiter qui liber uoca-
 tus est· servus est x^pi,,
 praetio empti estis nolite
 fieri servi hominum
 Unusquisque in quo uoca-
 tus est in hoc maneat
 apud d^m

xxxvii·De uirginibus autem prae-
 ceptum dⁿⁱ non habeo
 consilium autem do tam-
 quam misericordiam
 consecutus a d^{no} ut sim
 fidelis,, Existamo ergo
 hoc bonum esse prop-
 ter instantem necessi-
 tatem· quoniam bonum
 est homini sic esse,,
 Al^legatus es uxori· noli

1 churches I teach. ¹⁸ Has any man
 2 called, been circumcised? Let
 3 him not procure uncircumcision.
 4 Is any uncircumcised man
 5 called? Let him not be circumcised.
 6 ¹⁹ Circumcision is nothing impor-
 7 tant, and uncircumcision is no-
 8 thing. But observance of the com-
 9 mandments of God (is vital).
 10 ²⁰ Let every man abide in
 11 the same calling in which
 12 he was called. ²¹ As a slave
 13 wert thou called? Let not it be
 14 thy care. But if thou mayest
 15 be made free, better so to use.
 16 ²² For he, called in the Lord, being a
 17 bondman, is the Lord's freeman.
 18 Likewise he that is called, being a
 19 freeman, is Christ's slave.
 20 ²³ You were bought at a cost; be not
 21 made the bondslaves any man.
 22 ²⁴ Brethren, let every man, where-
 23 in he was called, therein abide
 24 with God.
 25 ²⁵ Now concerning virgins, com-
 26 mandment of the Lord; I have not,
 27 but I give counsel, as hav-
 28 ing obtained mercy
 29 of the Lord, to be
 30 faithful. ²⁶ I think therefore
 31 that this is good for
 32 the present necessi-
 33 ty, that it is good
 34 for a man so to be.
 35 ²⁷ Art thou bound to a wife? Seek

(1-35) 7 18 – 27a.

Line 6: Scripsit Ranke: M¹ p^rode cf. not. ad 464, 35.
 Delevit ergo vocabulum :: So erase the word. This
 though is Vulgatisation, so may be disregarded.

Line 13: Scripsit Ranke: [uocatus] est
 Line 24: Scripsit Ranke: apud corr. ex apud
 Line 35: Scripsit Ranke: Al^legatus

quaerere solutionem
 Solutus es ab uxore noli
 quaerere uxorem,, Si
 autem acceperis uxore^m
 non peccasti,, Et si nup-
pserit uirgo non peccauit.
 tribulationem tamen
 carnis habebunt huius-
 modi· ego autem ^{uobis} parco
 hoc itaque dico fratres tem-
 pus breue est,, Reliquu^m
 est ut qui habent uxores
 tamquam non habentes
 sint,, Et qui flent tam-
 quam non flentes,,
 Et qui gaudent tamquam
 non gaudentes,, Et qui
 emunt tamquam non pos-
 sidentes,, Et qui utun-
 tur hoc mundo tamqua^m
 non utantur· praeterit
 enim figura huius mun-
 di· uolo uos sine sollici-
 tudine esse,, Qui sine
 uxore est· sollicitus est
 quae dñi sunt· quomodo
 placeat dō,, Qui autem
 cum uxore est· sollicitus
 est quae sunt mundi· quo-
 modo placeat uxori,,
 Et diuisa est mulier et uirgo·
 quae innupta est· coqi-
 tat quae dñi sunt· ut sit
 sc̃a· et corpore et sp̃u·
 quae autem nupta est·

1 not to be loosed.
 2 Art thou loosed from a wife? Seek
 3 not a wife. ²⁸ If
 4 though thou take a wife,
 5 thou hast not sinned. And if a
 6 virgin marry, she hath not sinned:
 7 nevertheless, such shall
 8 have tribulation of the
 9 flesh. But I spare **you**.
 10 ²⁹ This therefore I say, brethren; the
 11 time is short. It remaineth,
 12 that they who have wives,
 13 be as if they had
 14 none. ³⁰ And they that weep, as
 15 though they wept not.
 16 And they that rejoice, as if
 17 they rejoiced not. And they that
 18 buy, as though they possessed
 19 not; ³¹ And they that use
 20 this world, as if they
 21 used it not: for the fashion
 22 of this world passeth
 23 away. ³² But I would have you to
 24 be without solicitude. He who
 25 lacks a wife, is solicitous for what
 26 belong to the Lord, how he may
 27 please God. ³³ But he who
 28 is with a wife, is solicitous
 29 for the things of the world,
 30 how he may please his wife.
 31 ³⁴ And the woman is divided. And
 32 the virgin who is unmarried, con-
 33 siders the Lord's things, that she be
 34 holy, both in body and in spirit.
 35 But she that is married

(1-35) 7 27b – 34a.

Line 5: Scripsit Ranke: nu-||**p**serit.

Line 9: Scripsit Ranke: autem ^{uobis} parco

Line 21: Scripsit Ranke: praeterit

Lines 31 - 34: The ms. here differs from the Vulgate. I have modified the Douay translation to reflect this difference.

Line 31: Scripsit Ranke: mulier et

Line 33: Scripsit Ranke: Post voc. **sunt**· triplex punctum. In hac codicis regione multa cernunter puncta serius suppleta.

cogitat quae sunt mun- 1 thinketh on worldly things,
 di. quomodo placeat uiro 2 how she may please her husband.
 hoc autem ad utilitatem 3 ³⁵ And this I speak for
 uestram dico. non ut la- 4 your profit: not to
 queum uobis in¹itiam. sed. 5 cast a snare upon you; but
 ad id. quod honestum est. ^{h¹} 6 for that which is decent,
 et quod facultatem praebet ^{h¹} 7 and which may give you power
 sine impedimento dñm obse- ^{h²} 8 to attend upon the Lord, without
 crandi ^{h³} 9 impediment.
xxxviii. Si quis autem turpem se 7 ³⁶ But if man think dishonour
 uideri existimat supra 8 he put on his ward or daughter,
 uirginem suam quod sit 9 a virgin, for that she be
 superadulta. Et ita opor- 10 well of age, and she would
 tet fieri quod uult faciat 11 do what is right for her;
 non peccat si nubat. 12 there is no sin, if she marry.
Nam qui statuit in corde suo 13 ³⁷ For whoso in his heart stands
 firmus. non habens ne- 14 firmly, who having no ob-
 cessitatem. ^{AUT¹} 15 ligation, ^{but} by the power
 habet suae uoluntatis. 16 of his own free will;
 et hoc iudicauit in corde 17 and having judged this in
 suo seruare uirginem 18 his heart, to keep his
 suam. bene facit. ^B 19 virgin, doth well. ³⁸ Therefore,
 et qui matrimonio jun- 20 both he that giveth
 git uirginem suam bene 21 his virgin in marriage, doth
 facit. et qui non iungit 22 well; and he that giveth her not,
 melius facit. ^B 23 doth better. ³⁹ A woman
 alligata est legi quanto 24 is bound by the law as long
 tempore uir eius uiuit. 25 as her husband liveth.
Quod si dormierit uir eius 26 But if her husband die, she is free
 liberata est a lege. cui 27 from the law: let her marry
 uult nubat tantum in dño. 28 whom she will; only in the Lord.
Beatior autem erit si sic 29 ⁴⁰ But more blessed be she, if she
 permanserit. secundu^m 30 so remain, according
 consilium meum. puto 31 to my counsel; and I
 autem quod et ego spm 32 think that I also have the
 dñi habeo. 33 spirit of God.
xxxviii. De his autem quae idolis 34 ¹ But of those things which are
 immolantur. scimus 35 sacrificed to idols, we know

LECTIO IN OC-
 TABAS Dñi CON-
 TRA IDOLA

(1-33) 7 34b – 40. (34-35) 8 1a.

Line 5: Scripsit Ranke: in¹itiam mut. in in¹iciam.

Line 6: Scripsit Ranke: Post honestum est C adhibitis

Lines ^{h¹}1-3: sigla ^{h¹} et ^{h²} in marg. inferior supplevit:

Added in-situ: { et quod facultatem praebet
 Vulgatisation? { sine impedimento dñm obse-
 crandi ^{h¹}

Lines 7 - 12: Douay Rheims translation is poor. Footnotes

[b] - [d] of New English Bible used as guidance

Line 15: Scripsit Ranke: M¹ [potestatum] ^{AUT¹}

Line 17: Scripsit Ranke: M¹ iudicauit

Line 27: Scripsit Ranke: LIBERATA qui obelus ex pagina
 opposita huic impressus est. LIBIRATA makes no sense.

Line 35: Scripsit Ranke: immolentur (Inc.)

quia omnes scientiam habemus,, Scientia inflat· caritas uero aedificat,,
 Si quis se existimat scire aliquid· nondum cognouit quemadmodum oporteat eum scire,, Si quis autem diligit dñm· hic cognitus est ab eo,, De his autem ^ēscis quae idolis immolantur scimus quia nihil est idolum in mundo· et quod nullus dñs nisi unus,, Nam etsi sunt qui dicantur dii siue in caelo siue in terra siquidem sunt dii multi et domini multi,, Nobis tamen unus dñs pater· ex quo omnia et nos in illūm Et unus dñs ihs xps per quem omnia· et nos per ipsum· sed non in omnibus est scientia· quidam autem in conscientia usque nunc quasi idolo immolatum manducant· et conscientia ipsorum cum signis infirma polluitur,, Escam autem nos non commendat dñs,, Neque enim si manducauerimus abundauimus· neque si non manducauerimus deficiemus
 Videte autem ne forte haec licentia uestra offendiculum fiat infirmis Si enim quis uiderit eum

1 that we all have know-
 2 ledge. Knowledge puffeth up;
 3 but charity buildeth up.
 4 ² If any man think that he
 5 knoweth any thing, he hath
 6 not yet known as he ought
 7 to know. ³ But if any man
 8 love God, the same is known
 9 by him. ⁴ But as for those things ^{meats}
 10 which are sacrificed to idols,
 11 we know that an idol is no-
 12 thing in the world, and that
 13 there is no God but one. ⁵ Even
 14 if there are so-called gods,
 15 either in heaven or on earth
 16 (for there be gods many,
 17 and lords many). ⁶ To us there
 18 is but one God, the Father, from
 19 whom are all things, and we by him.
 20 And one Lord Jesus Christ, by whom
 21 are all things, and we by him.
 22 ⁷ But there is not knowledge in
 23 every one. For some until
 24 this present, with conscience
 25 of the idol: eat what is
 26 offered in sacrifice, and
 27 their conscience, being
 28 weak, is defiled. ⁸ But meat
 29 doth not commend us
 30 to God. Neither then, if we eat,
 31 shall we have an abundance;
 H1 nor, if we eat not,
 H3 shall we be defici-
 H3 ent.
 32 ⁹ But take heed lest perhaps this
 33 your licence become a stum-
 34 bling block to one who is weak.
 35 ¹⁰ For if a man see him

(1-35) 8 1b – 10a.

Line 9: Scripsit Ranke: C ad marg. [De] ^ēscis | M¹ hisLine 15: ⁺ Found in left margin, and before TERRA. There is no note, and Ranke does not comment.

Line 19: Scripsit Ranke: illūm cf. not. ad 464, 35.

Lines 23 & 24: Scripsit Ranke: C ad marg. [autem] in

Line 27: Scripsit Ranke: V^s sign

Line 1:

Ra: 216:35

Lines 30 - H3: Scripsit Ranke: C ad marg. [abundauimus·]

neque si non manducauerimus deficiemus. Illa quoque verba enim si manducauerimus abundauimus a C et quidem supra literas penitus erasus scripta sunt, ita ut non tam certa esse uideantur, quam quae S scripsit.

Line 34: Scripsit Ranke: infirmis.

qui habet scientiam in
 idolo recumbentem
 nonne conscientia eius
 cum sit infirma aedifica-
 bitur ad manducandum
 immolata. Et peribit in-
 firmus. in tua scientia
 fra-
 ter. propter quem xps
 mortuus est., Sic autem
 peccantes in fratres. et
 percutientes conscien-
 tiam eorum infirmam
 in xpo peccatis., Quapropter
 si esca scandalizat fra-
 trem meum non mandu-
 cabo carnem in aeternu^m
 ne fratrem meum scan-
 dalizem.,
 Non sum apostolus. non su^m
 Liber. nonne ihm dnm n. uidi
 onne opus meum uos estis
 in dno., Et si alius non su^m
 apostolus. tamen uobis su^m
 am signaculu^s apostola-
 tus mei. uos estis in dno
 nea defensio apud eos qui
 me interrogant haec est
 Numquid non habemus po-
 testatem manducandi et bi-
 bendi
 Numquid non habemus po-
 testatem sororem mulie-
 rem circumducendi. sicut
 ceteri apostoli et fratres
 dni et cephas., Aut ego
 solus et barnabas non ha-
 bemus potestatem hoc
 operandi., Quis militat

1 that hath knowledge sit
 2 at meat in the idol's temple,
 3 shall not his conscience,
 4 being weak, be embold-
 5 ened to eat those things which are
 6 sacrificed? ^{to idols} 11 And through thy
 7 knowledge shall the weak bro-
 8 ther perish, for whom Christ
 9 hath died? ¹² Now when you
 10 sin thus against the brethren, and
 11 damage their conscien-
 12 ce which is weak, you sin
 13 against Christ. ¹³ Where-
 14 fore, if meat offend my
 15 brother, I will not
 16 ever eat flesh,
 17 lest my brother I should of-
 18 fend.
 19 9 ¹ Am I not an apostle? Am I not
 20 free? Have not I seen Jesus our Lord?
 21 Are not you my work in the
 22 Lord? ² And if unto others I be
 23 not an apostle, yet to you I am.
 24 For you are the seal of my
 25 apostleship in the Lord.
 26 ³ My defence with them who
 27 examine me is this.
 H1 ⁴ Have not we the
 H2 right to eat and to
 H3 drink?
 28 ⁵ Have we not the
 29 right to bring with us a sister,
 30 or a wife, like the rest of the
 31 apostles, and the brethren of
 32 the Lord, and Cephas? ⁶ Or I
 33 only and Barnabas, have we not
 34 the right to do
 35 this? ⁷ Who serveth as a soldier

(1-18) 8 10b - 13. (19-35) 9 1 - 7a.

Lines 5 & 6: Scripsit Ranke: C ad marg. [manducandum]
 idolythyta

Lines 6 - 8: Scripsit Ranke: C in- || firmus. in tua
 scientia fra- || ter, quae sigla efficiunt, ut legatur
 infirmus frater in tuo scientia

Line 24: Scripsit Ranke: signaculu^s

Lines 27 - 28: Scripsit Ranke: C ad marg. inferiorem [est]
 numquid non habemus po- || testatem
 manducandi et bi- || bendi h^s. Restored as H1 - H3

Lines 29 & 30: Scripsit Ranke: mulie- || rem

suis stipendiis umquam
 Quis plantauit uineam et
 de fructum eius non edet
 Quis pascit gregem, et de
 lacte gregis non mandu-
 cat. Numquid secundum ho-
 minem haec dico. An et Lex
 haec non dicit,,

IN deu-
 thermo-
 nomio

Scriptum est enim in Lege
 moysi. Non alligabis os
 boui trituranti. Numquid
 de bubus cura est dō. An
 propter nos haec dicit.
 utique propter nos scrip-
 ta sunt,, Quoniam debet
 in spe qui arat arare. et
 qui triturat in spe fruc-
 tus percipiendi,, Si nos
 uobis spiritalia semina-
 uimus. magnum est si car-
 nalia uestra metamus
 Si alius potestatis uestrae
 participes sunt. non po-
 tius nos. sed non usi sumus
 haec potestate,, Sed om-
 nia sustinemus ne quod
 offendiculum demus
 euangelio xpi,, Nescitis
 quoniam qui in sacrario
 operantur. quae de sacra-
 rio sunt edunt,, Qui alta-
 rio deseruiunt cum alta-
 rio participantur. Ita et
 dñs ordinauit his qui euan-
 gelium adnuntiant. de

1 at any time, at his own charges?
 2 Who planteth a vineyard, and
 3 eateth not of the fruit thereof?
 4 Who feedeth the flock, and
 5 taketh not of the milk of the
 6 flock? ⁸ Speak I this according to
 7 man? Or doth not the law also
 8 say these things?
 9 ⁹ For it is written in the law of
 10 Moses: Thou shalt not muzzle
 11 the ox that treadeth the corn. Surely
 12 God favours not the oxen? ¹⁰ but
 13 he says this for our sakes?
 14 surely these things are written for
 15 our sakes: that whoso plougheth,
 16 should plough in hope; and
 17 whoso thrasheth, in hope to
 18 receive fruit. ¹¹ If we have
 19 sown unto you spiritual
 20 things, is it a great matter if
 21 we reap your carnal things?
 22 ¹² If others be partakers of this
 23 power over you, cannot
 24 we? However, we have not
 25 used this power: but we
 26 bear all things, lest we
 27 should give any hindrance to
 28 the gospel of Christ. ¹³ Know you
 29 not, that they who work in the
 30 holy place, eat the things that
 31 are of the holy place; and they
 32 that serve the altar, partake
 33 with the altar? ¹⁴ So also
 34 the Lord ordained that they
 35 who preach the gospel, should

(1-35) 9 7b – 14a.

Line 3: Scripsit Ranke: fructum

Lines 11 & 17: Scripsit Ranke: V^s ut videbantur

trituran^ti et triturat^t

Line 11: Ranke accepts correction to numquid without

comment.

Line 22: Scripsit Ranke: alius puncto obeloque corr. in alii

Line 25: Scripsit Ranke: haec obelo qui Victoris videbatur
 adhibito mut. in hac

euangelio uiuere,, Ego autem nullo horum usus sum,, Non scripsi autem haec ut ita fiant in me,,
 Bonum est enim mihi magis mori quam ut gloriam meam quis euacuet,, Nam si euangelizauero non est mihi gloria. Necessitas mihi incumbit uae enim mihi est si non euangelizauero,, Si enim uolens hoc ago mercede habeo,, Si autem inuitus dispensatio mihi credita est,, Quae est ergo merces mea aut euangelium praedicans sine sumptu ponam euangelium ut non abutar potestate mea in euangelio
 xli. Nam cum liber essem ex omnibus omnium me seruum feci ut plures lucri facerem,, Et factus sum iudaeis tamquam iudaeus ut iudaeis lucrarer,, his qui sub Lege sunt quasi sub Legem essem cum ipse non essem sub Lege ut eos qui sub Lege erant lucri facerem,,
 his qui sine Lege erant tamquam sine Lege essem. Cum sine Legem dei non esse

1 live by the gospel. ¹⁵ But
 2 I have used none of these
 3 things. Neither have I written
 4 this, that they be so done to me.
 5 For it is good for me to
 6 die, rather than that any man
 7 make my glory void. ¹⁶ For
 8 if I preach the gospel, it is
 9 no glory to me. The ne-
 10 cessity lieth upon me:
 11 for woe is unto me if I preach
 12 not the gospel. ¹⁷ For if I do
 13 this thing willingly, I have a
 14 reward: but if against my will,
 15 a dispensation is committed
 16 to me. ¹⁸ What is my re-
 17 ward then? That preaching
 18 the gospel, I may deliver the
 19 gospel without charge, that I
 20 abuse not my power
 21 in the gospel.
 22 ¹⁹ For whereas I was free
 23 as to all, I made myself the
 24 servant of all, that I might
 25 gain the more. ²⁰ And I
 26 became to the Judeans,
 27 a Judean, that I might gain the Ju-
 28 deans ²¹ To them who are under the
 29 law, as if I were under the law,
 30 whereas myself was not under
 31 the law, that I might gain them
 32 that were under the law.
 33 To them who are outside the law, as
 34 if I were outside the law. Whereas
 35 I was not outside the law of God,

(1-35) 9 14b – 21a.

Line 9: Scripsit Ranke: Itidem gloriam in gloria

Line 13: Scripsit Ranke: mercedem, see 14 below.

Line 14: Scripsit Ranke: inuitus cf. 472, 29, 30. Ceterum adnoto mercedem linolis minutissimis mut. esse in mercedem, sed cf. 472, 29, 30. Actually, the two marks seem to emphasise the alteration mercedem which is otherwise not obvious.

Line 17: By a punct to mark deletion, aut changed to ut. Ranke accepts this without comment.

Line 20: Scripsit Ranke: potestatem meam solis obelis mut. in potestate mea

Line 27: Scripsit Ranke: M¹ [ut] iudaeis

Line 35: Scripsit Ranke: M¹ [sine] Legem

sed in Lege esse xpi· ut Lu- 1 but was in the law of Christ, that
 cri facerem eos qui sine 2 I might gain them that were out-
 Lege erant,, Factus su^m 3 side the law. ²² To the
 infirmis infirmus ut 4 weak I became weak, that
 infirmus Lucri facere^m 5 I might gain the weak.
 Omnibus omnia factus su^m 6 I became all things to all men,
 ut omnes facerem· saluos⁺ 7 that I might save all. ⁺
 Omnia autem facio· prop- 8 ²³ And I do all things for
 ter euangelium ut par- 9 the gospel's sake: that I
 ticeps eius efficiar,, 10 may be made partaker thereof.
 XLII· Nescitis quod hii qui i sta- 11 ²⁴ Know you not that they that
 dio currunt· omnes qui- 12 run in the race, all run
 dem currunt· sed unus 13 indeed, but one
 accipit brauium,, Sic 14 receiveth the prize? So
 currite ut conpraehen- 15 run that you may
 datis,, Omnis autem· 16 win. ²⁵ And every one
 qui in aconem contendit 17 that striveth for the mastery,
 ab omnibus se abstinēt 18 refraineth himself from all things:
 et illi quidem· ut corrup- 19 and they indeed that they may
 tibilem coronam accipiant 20 receive a corruptible crown;
 nos autem incorrupta^m 21 but we an incorruptible one.
 XLIII· Ego igitur sic curro non 22 ²⁶ I therefore so run, not
 quasi in incertum,, Sic 23 as at an uncertainty: I so
 pugno non quasi aere^m 24 fight, not as one beating
 uerberans· sed castigo 25 the air: ²⁷ but I chastise
 corpus meum· et in ser- 26 my body, and bring it
 uitatem redigo· ne for- 27 into subjection: lest per-
 te cum aliis praedicaue- 28 haps, when I have preached
 rim ipse reprobus effi- 29 to others, I myself should
 ciar,, ⁺ 30 become a castaway. ⁺
 XLIII· Nolo enim uos ignorare 31 ¹⁰ ¹ For I would not have you
 fratres,, Quoniam pa- 32 ignorant, brethren, that our
 tres nostri· omnes sub 33 fathers were all under
 nube fuerunt,, Et om- 34 the cloud, and all
 nes mare transierunt 35 passed through the sea.

Lect^r
post
sexag-
esima

Lect^r
in noc-
te sca
ad sero

(1-30) 9 21b – 27. (31-35) 10 1 – 2a.

ET OMNES IN MOYSE BAPTIZATI SUNT· IN NUBE ET IN MARI,, ET OMNES EANDEM ESCAM SPIRITALEM MANDUCAUERUNT,, ET OMNES EUNDEM POTUM SPIRITALEM BIBERUNT,, BIBEBANT AUTEM DE SPIRITALI CONSEQUENTI EOS PETRA
 PETRA AUTEM ERAT XPS + SED NON IN PLURIBUS EORUM BENEFACITUM EST DŌ· NAM PROSTRATI SUNT IN DESERTO
 XLV· HAEC AUTEM IN FIGURA FACTA SUNT NOSTRI· UT NON SIMUS CONCUSCISCENTES· MALORUM SICUT ET ILLI CONCUSCIERUNT,, NEQUE IDOLORUM CULTORES EFFICIAMINI SICUT QUIDAM EX IS IPSIS· QUEMADMODUM SCRIPTUM EST
 SEDIT POPULUS MANDUCARE ET BIBERE ET SURREXERUNT LUDERE,, NEQUE FORNICEMUR SICUT QUIDAM EX IPSIS FORNICATI SUNT· ET CECIDERUNT UNA DIE· XXIII· MILIA HOMINUM,, NEQUE TEMPTEMUS XPM SICUT QUIDAM EORUM TEMPTAVERUNT· ET A SERPENTIBUS PERIERUNT,, NEQUE MURMURAUERITIS SICUT QUIDA^m

1 ² And all in Moses were bapti-
 2 zed, in the cloud, and in the
 3 sea. ³ And did all
 4 eat the same
 5 spiritual food. ⁴ And all
 6 drank the same spirit
 7 ual drink. And they
 8 drank of the spiritual
 9 rock that followed them.
 10 And the rock was Christ. ⁵ But
 11 with most of them
 12 God was not well pleased:
 13 for they were overthrown in
 14 the desert.
 15 ⁶ Now these things were done as
 16 examples for us, that we
 17 should not covet
 18 evil things as they also
 19 coveted. ⁷ Neither be-
 20 come ye idolaters,
 21 as were some of the very
 22 ones, as it
 23 is written:
 24 The people sat down to eat
 25 and drink, and rose up
 26 to play. ⁸ Neither let us com-
 27 mit fornication, as some of
 28 them committed fornication, and
 29 there fell in one day 23
 30 thousand men. ⁹ Neither
 31 let us tempt Christ: as
 32 some of them temp-
 33 ted, and perished by
 34 the serpents. ¹⁰ Neither do
 35 you murmur: as some

IN EX-
ODO

(1-35) 10 2b – 10a.

Line 29: There was an over-bar, indicating thousands, on ~~XXIII~~, but this has been scratched out, and MILIA written in full on the next line. Ranke fails to notice this corrected duplication, and leaves it uncorrected.

Line 30: Scripsit Ranke: [MILIA] HOMINUM This is just a Vulgatization. It would be well to ignore it.

eorum murmurauerunt
et perierunt ab exterminatore

1 of them murmured,
2 and were destroyed by the
3 destroyer.

XLVI· haec autem omnia in figura contingebant illis,,

4 ¹¹ Now all these things happened
5 to them for examples:

Scripta sunt autem ad correctionem nostram in quos fines saeculorum deueniunt,, Itaque qui se existimat stare uideat ne cadat,, Tentatio uos non adprehendat nisi humana,,

6 And they are written for
7 our correction, upon
8 whom the ends of the world
9 are come. ¹² Wherefore he
10 that thinketh himself to stand,
11 beware lest he fall. ¹³ There has
12 no temptation taken hold on
13 you, but such as is human.

XLVII· fidelis autem deus est· qui non patietur uos temptari super id quod potestis sed faciet cum temptatione etiam prouentum ut possitis sustinere,,

14 And God is faithful, who will
15 not suffer you to be tempted
16 above that which you are ^{un}able^{NON} to bear:
17 but will make also with temptation a way, that
18 you may be able to bear it.

item de
circum-
cisione

Propter quod carissimi mihi fugite ab idolorum cultura

19 Wherefore, my dearly
20 beloved, flee from the service
21 of idols.

XLVIII· Ut proidentibus loquor· uos iudicate quod dico

22 ¹⁵ I speak as to wise men:
23 judge ye what I say.

Calicem benedictionis cui benedicimus· nonne communicatio sanguinis christi est,, Et panis quem frangimus nonne participatio corporis domini est,,

24 ¹⁶ The chalice of benediction,
25 which we bless, is it not the com-
26 munion of the blood of Chr-
27 ist? And the bread, which we br-
28 eak, is it not the partaking
29 of the body of the Lord?

Quoniam unus panis unum corpus multi sumus omnesque de uno pane et de uno calice participamus,,

30 ¹⁷ For we are one bread and one
31 body, though being many,
32 and of one bread^{and of one cup}
33 all partake.

XLVIII· Videte israel secundum

34 ¹⁸ Behold Israel according

(1-35) 10 10b – 18a.

Line 16: Scripsit Ranke: Man. incerta ad marg. [potestis] ^{NON SUBFERRE}

Line 33: Scripsit Ranke: Fort. M3 ad marg. [pane] ^{et de uno calice}. Here put in line where flagged by ' in ms.

CARNEM· NONNE QUI EDUNT
 HOSTIAS PARTICIPES SUNT
 ALTARIS,, Quid ergo dico
 quod idolis immolatum
 sit aliquid· aut quod idolu^m
 sit aliquid· ^{NON quod idolum sit aliquid} Sed quae im-
 molant gentes· daemo-
 niis immolant et non dō
 Nolo autem uos socios fieri
 daemoniorum,, Non
 potestis calicem dñi bi-
 bere· et calicem daemo-
 niorum,, Non potestis
 mensae dñi participes
 esse et mensae daemoni^{um}
 An aemulamur dñm num-
 quid fortiores illo sumus
 Omnia licent sed non omnia
^{ex-} ^{pediunt· Omnia licent sed non omnia}
 Nemo quod suum est quaerit
 sed quod alterius
 L·Omne quod in macello
 uenditur manducate·
 nihil interrogantes
 propter conscientiam
<sup>IN psal-
mo xxiii·</sup> dñi est terra et plenitudo eius
 L·Si quis uocat uos infidelium^m
 ad cāenam et uultis ire·
 omne quod· uobis adpo-
 nitur manducate· nihil
 interrogantes propter
 conscientiam,, Si quis
 autem dixerit hoc immo-
 laticium est idolis· noli-
 te manducare· propter

1 to the flesh: are not they, that eat
 2 of the sacrifices, partakers of the
 3 altar? ¹⁹ What then? Do I say,
 4 that what is sacrificed to idols,
 5 is important? Or, that the idol is
 6 important? ^{The idol is not important.} ²⁰ But the things which
 7 the heathens sacrifice, they sacri-
 8 fice to demons, and not to God.
 9 And I would not that you should be
 10 made partakers with demons. ²¹ You
 11 cannot drink the chalice of the
 12 Lord, and the chalice of
 13 demons. You cannot be
 14 partakers of the table of the
 15 Lord, and of the table of demons.
 16 ²² Do we provoke the Lord to jeal-
 17 ousy? Are we stronger than he?
 18 All things are lawful, but not all ^{ex-}
 19 pedient. ²³ All things are lawful, but not all
 20 ²⁴ Let no man seek his own, ^{aedificant} ^{edify.}
 21 but that which is another's.
 22 ²⁵ Whatsoever is sold in the
 23 meat market, eat;
 24 asking no question
 25 for sake of conscience.
 26 ²⁶ The earth is the Lord's, and its plenty.
 27 ²⁷ If invited by any that believe not,
 28 to dinner and are willing to go;
 29 eat of any thing that is
 30 set before you, asking no
 31 question for
 32 conscience's sake. ²⁸ But if
 33 any man say: This has been
 34 sacrificed to idols, do not
 35 eat of it for

(1-35) 10 18b – 28a.

Line 6: Scripsit Ranke: aliquid· ^{NON quod idolum sit aliquid} sed

quae immolant· Quae correctura si ab ipso scriba
statim post scriptionem facta est, recta in textu cernitur.

The Vulgate supports the original, so ignore this edit.

Lines 18 - 20: Scripsit Ranke: Originalis scripto omnia

aedificant Nemo a C mutata est in omnia
expediunt· omnia licent sed non omnia

aedificant· Nemo

Lines 27 & 28: Scripsit Ranke: [infidelium] ad
cāenam 'ad cāenam' :: 'to dinner' is marked for
deletion, but letting it stand improves the text. This is
Vulgatisation so disregard the edit.

Line 29: Scripsit Ranke: omne non puncto, sed obelo
adhibito mut. in omne cf. line 22.

ILLUM QUI INDICAVIT· ET
 PROPTER CONSCIENTIAM·
 CONSCIENTIAM AUTEM DICO·
 NON TUAM SED ALTERIUS·
 UT QUID ENIM LIBERTAS MEA
 IUDICATUR AB INFIDEL¹E CON-
 SCIENTIA,, SI ERGO CUM
 GRATIA PARTICIPO QUID BLAS-
 PHEMOR PRO EO QUOD GRA-
 TIAS AGO

LII· SIVE ERGO MANDUCATIS· SI-
 VE BIBITIS VEL ALIUD QUID
 FACITIS· OMNIA IN GLORIA
 FACITE Dⁱ,, SINE OFFEN-
 SIONE ESTOTE IUDAEIS ET
 GENTILIBUS ET ECCLESIAE
 Dⁱ· SICUT ET EGO PER OMNIA
 OMNIBUS PLACEO,, NON
 QUÆRENS QUOD MIHI UTI-
 LE EST· SED QUOD MULTIS UT
 SALVI FIAN^t †

LIII· IMITATORES MEI ESTOTE SI-
 CUT EGO X^pi· LAUDO AUTEM
 VOS FRATRES· QUOD^{per} OMNIA
 MEI MEMORES ESTIS ET
 SICUT TRADIDI VOBIS PRAE-
 CEPTA MEA TENETIS

LIIV· Volo autem vos scire
 quod omnis viri caput
 x^ps est· Caput autem
 mulieris vir· caput vero
 x^pi d^s·

LV· OMNIS VIR ORANS AUT PRO-
 PHETANS· VELATO CAPIT^e
 DETURPAT CAPIT SUUM

1 his sake that told it, and
 2 for the sake of conscience.
 3 ²⁹ Conscience, I say,
 4 not thine own, but the other's.
 5 For why is my liberty
 6 judged by an unbeliever's con-
 7 science? ³⁰ If then I partake
 8 with thankfulness, why am I ill
 9 spoken of, for that for which
 10 I give thanks?
 11 ³¹ Therefore, whether you eat
 12 or drink, or whatsoever else
 13 you do, do all to the
 14 glory of God. ³² Be without
 15 offence to the Judeans, and to
 16 the foreigners, and to the church
 17 of God: ³³ As I also in all things
 18 please all men, not
 19 seeking that which is profitable
 20 to myself, but to many, that
 21 they may be saved. †
 22 ¹¹ ¹ Be ye followers of me, as
 23 I also am of Christ. ² Now I praise
 24 you, brethren, that in all things
 25 you are mindful of me: and
 26 keep my ordinances as I have
 27 delivered them to you.
 28 ³ But I would have you know,
 29 that the head of every man
 30 is Christ; and the head of the
 31 woman is the man; and the head
 32 of Christ is God.
 33 ⁴ Every man praying or pro-
 34 phesying with his head covered,
 35 disgraceth his head.

(1-21) 10 28b – 33. (22-35) 11 1 – 4.

Line 6: Scripsit Ranke: INFIDEL¹E (Inc.)
 Line 24: Scripsit Ranke: Inc. [quod]^{per}

Line 25: Scripsit Ranke: MEMORES
 Lines 33 & 34: Scripsit Ranke: PRO-||PHETANS

OMNIS AUTEM MULIER ORANS 1 ⁵ But every woman praying
 AUT PROPHETANS· NON UE- 2 or prophesying with her
 LATO CAPITATE DETURPAT CA- 3 head not covered, disgraceth her
 PUT SUUM· UNUM EST ENIM 4 head: for it is the same
 ADQUE SI DECALUETUR,, 5 as if she were shaven.
 NAM SI NON UELATUR MULIER 6 ⁶ For if a woman be not covered,
 ET TONDEATUR,, SI UERO 7 let her also be shorn. But if
 TURPE EST MULIERI TONDE- 8 it be a shame to a woman to be
 RI AUT DECALUARI· UEL ET CA- 9 shorn or made bald, let her cover
 PUT SUUM,, VIR QUIDEM 10 her head. ⁷ The man indeed
 NON DEBET UELARE CAPUT 11 ought not to cover the head,
 QUONIAM IMAGO EST ET 12 because he is the image and
 GLORIA Dī· MULIER AUTEM 13 glory of God; but the woman is
 GLORIA VIRI EST,, NON 14 the glory of the man. ⁸ For
 ENIM VIR EX MULIERE EST· 15 the man is not of the woman,
 SED MULIER EX UIRO,, ET- 16 but the woman of the man. ⁹ For
 ENIM NON EST CREATUS VIR 17 the man was not created
 PROPTER MULIEREM· SED 18 for the woman, but
 MULIER PROPTER VIRUM· 19 the woman for the man.
 IDEO DEBET MULIER POTESTA- 20 ¹⁰ Therefore ought the woman
 TEM HABERE SUPRA CAPUT 21 to have a power over her
 SUUM PROPTER ANGELOS· 22 head, because of the angels.
 VERUMTAMEN NEQUE VIR SI- 23 ¹¹ But yet neither is the man with-
 NE MULIERE· NEQUE MULIER 24 out the woman, nor the woman with-
 SINE UIRO IN DñO,, NAM 25 out the man, in the Lord. ¹² For
 SICUT MULIER DE UIRO ITA 26 as the woman is of the man, so
 ET VIR PER MULIEREM· OM- 27 also is the man by the woman: But all
 NIA AUTEM EX Dō· IN UOBIS IP- 28 things (are) of God. ¹³ Within **you**
 SI⁵ JUDICATE,, DECET MU- 29 **yourselves** judge: doth it become
 LIEREM NON UELATAM ORA- 30 a woman, to pray unto God un-
 RE Dñi· NEC IPSA NATURA 31 covered? ¹⁴ Doth not even nature
 UOS DOCET,, QUONIAM VIR 32 itself teach you, that a man
 QUIDEM SI COMAM NUTRI- 33 indeed, if he nourish his
 AT· IGNOMINIA EST ILLI,, 34 hair, it is a shame unto him?
 MULIER UERO SI COMAM 35 ¹⁵ But if a woman nourish

(1-35) 11 5 – 15a.

Line 2: Scripsit Ranke: **prophetans**Line 5: Scripsit Ranke: **adque**· Victor reponere voluit **ac**.This is unnecessary as **ac** is just a shortform of **adque**.Line 7: Scripsit Ranke: **tondeatur**Lines 8 & 9: Scripsit Ranke: **mulier** **tonde-**|| **ri**Line 18: Scripsit Ranke: **mulierem**Line 26: Scripsit Ranke: **mulier**Line 27: Scripsit Ranke: **muliere** cui puncto accedit obelus: correctura ut videtur non Victorina. Note: the punct cancels the obelus. The 'm' stands. **per** takes the accusative.Lines 28 & 29: Scripsit Ranke: **[in] uobis ip-**|| **sis**. Erasa, super quae C haec scripsit, legi non possunt.The Vulgate has: **[ex dō.] Uos ipsi :: you yourselves**Lines 29 & 30: Scripsit Ranke: **mu-**|| **lierem**Lines 33 & 34: Scripsit Ranke: **nutr-**|| **iat· ignominia**

nutriat· gloria est illi·
quoniam capilli propter
uelamine ei dati sunt.,

Si quis autem uidetur con-
tentiosus esse., Nos ta-
lem consuetudinem non
habemus neque ecclesia dī.
hoc autem praecipio non
laudans· quod non in me-
lius sed in deterius con-
uenitis

Lvi· **Primum quidem conue-**
nientibus uobis in eccle-
sia^m audio scismata esse·
et ex parte credo., Nam
oportet hæresis esse ut
qui probati sunt mani-
festi fiant in uobis.,

Conuenientibus ergo uo-
bis in unum· iam non est
dominica caenam man-
ducare· Unusquisque eni^m
suam caenam praesumit
ad manducandum., Et
alius quidem esurit· alius
autem ebrius est., Num-
quid domos non habetis
ad manducandum et bi-
bendum· aut ecclesiam
dī contemnitis· et confun-
ditis eos qui non habent·

Quid dicam uobis· Laudo uos
in hoc non laudo·

Lvii· **Ergo enim accepi a dño·**
quod· et tradidi uobis·

1 her hair, it is a glory to her;
2 for her hair is given
3 to her for a covering.

4 ¹⁶ But if any man seem
5 to be contentious, we have
6 no such custom,
7 nor the church^{es} of God.
8 ¹⁷ Now this I ordain: not
9 praising you, that not for the bet-
10 ter, but for the worse, you come
11 together.

12 ¹⁸ First of all, when you congre-
13 gate, so I hear, ^{into} within the church,
14 there are schisms among you;
15 and in part I believe it. ¹⁹ For
16 there must be also heresies: that
17 they who are approved, may be
18 made manifest among you.

19 ²⁰ When you come therefore
20 together into one place, it is
21 not now to eat the Lord's
22 supper. ²¹ For every one
23 taketh before his own
24 supper to eat. And
25 one indeed is hungry and
26 another is drunk. ²² Can it be
27 you have not houses
28 to eat and to drink
29 in? Or despise ye the
30 church of God; and put
31 shame on them that have not?
32 What say I to you? Do I praise you?
33 In this I praise you not.

34 ²³ For I have received of the Lord
35 that which also I delivered unto you,

Lect·
in ce-
na dñi
ad sero

(1-35) 11 15b – 23a.

Line 3: Scripsit Ranke: uelamine quod ortum est ex
praecogitato pro, puncto lineolis atque obelo mutatum
est in uelamen. pro takes the ablative, uelamine,
while propter takes accusative uelamen

Line 7: Scripsit Ranke: ecclesia^e (Inc.)

Lines 13 & 14: Scripsit Ranke: ecclesia^m audio scismata.
Vulgate prefers accusative, ecclesia^m, (into), here, but
the ablative, ecclesia, (within), better fits the context.

Line 23: Scripsit Ranke: praesumit. See also esurit, on
line 25.

QUONIAM Dñs· ih̄s IN qua noc-
te TRADEBATUR,, accepit
panem ET GRATIAS AGENS
FREGIT ET DIXIT·

ACCIPITE, ET MANDUCATE·

IN EUAN-
GELIIS

hoc est corpus meum quod
pro uobis TRADETUR,, hoc
facite IN meam comme-
morationem,, SIMILI-
ter ET calicem postquā
caenatum est· DICENS·

IN e-
uan-
gel-
iis

hic CALIX nouum testamen-
tum est· IN meo san̄guine·
hoc facite,, QUOTIENS-
cumque BIBITIS IN meam
commemorationem·

QUOTIENSCUMQUE ENIM
MANDUCABITIS panem
hunc· ET calicem BIBĒIS·
MORTEM Dñi ADNUNTIA-
BITIS DONEC uENIAT·

LVIII· Itaque quicumque mandu-
cauerit panem uel BI-
berit calicem Dñi INDI-
gne REUS ERIT corporis
ET san̄guinis Dñi,, PRO-
bet autem se ipsum ho-
mo· ET sic DE pane illo EDAT
ET DE calice BIBAT,, QUI
ENIM MANDUCAT ET BIBET
INDIGNE IUDICIUM SIBI
MANDUCAT ET BIBIT· NON
DISCERNENS corpus Dñi·

IdEO INTER uos MULTI INFIR-
MI ET INBECILLES ET DOR-
miunt MULTI,, Quod si

1 That the Lord Jesus, the same night
2 in which he was surrendered, took
3 bread, ²⁴ and giving thanks,
4 broke, and said:

H Take ye and eat.

5 This is my body, which
6 shall be delivered for you: this
7 do for the comme-
8 moration of me. ²⁵ In like man-
9 ner also the chalice, after he
10 had supped, saying:

11 This chalice is the new
12 testament in my blood:
13 this do ye, as often
14 as you shall drink, for the
15 commemoration of me.

16 ²⁶ For as often
17 as you shall eat this
18 bread, and drink this chalice,
19 you shall shew the death of
20 the Lord, until he come.

21 ²⁷ Therefore whosoever shall
22 eat the bread, or drink the
23 chalice of the Lord unworthily,
24 shall be guilty of the body
25 and blood of the Lord. ²⁸ But
26 let a man prove himself:
27 and so let him eat of that bread,
28 and drink of the chalice. ²⁹ For
29 he that eateth and drinketh
30 unworthily, eateth and drinketh
31 judgment to himself, not
32 discerning the body of the Lord.

33 ³⁰ So among you are many in-
34 firm and weak, and
35 many sleep. ³¹ But if

(1-35) 11 23b – 31a.

Line H: Haplography 'ACCIPITE, ET MANDUCATE' :: 'Take
ye and eat' is missing from this ms. My correction.

Line 18: Scripsit Ranke: BIBĒIS ratione non Victorina mut.
in BIBĒIS

Line 29: Scripsit Ranke: BIBIT ab eodem ut vdtr. correctore
incert mut. in BIBET. But see line 31.

Line 32: Scripsit Ranke: C [corpus] Dñi

nosmet ipsos iudicare-	1	we would judge our-
mus non utique iudica-	2	selves, we should not be
remur,, Dum iudica-	3	judged. ³² But whilst we are
mur autem· a dñō corri-	4	judged, we are chastised by
pimur· ut non cum hoc	5	the Lord, that we be not con-
mundo damnemur †	6	demned with this world. †
LVIII· Itaque fratres mei, ^{cum} con-	7	³³ Wherefore, my brethren, ^{when} you
uenitis ad manducandu ^m	8	come together to eat,
inuicem expectate,,	9	wait for one another.
Si quis esurit domi mandu-	10	³⁴ If any man be hungry, let him
cet· ut non in iudicium	11	eat at home; that you come not
conueniatis,, Cetera	12	together unto judgment. And the
autem cum uenero dis-	13	rest I will set in order, when I
ponam	14	come.
LX· De spiritalibus autem	15	12 ¹ Now of spiritual things,
nolo uos ignorare fratres	16	brethren, I wish not you be ignorant.
Scitis quoniam cum gen-	17	² You know that when you
tes essetis· ad simula-	18	were heathens, you went
cra muta prout duceba-	19	to dumb idols, according as you
mini euntes,, Ideo no-	20	were led. ³ Wherefore I give
tum uobis facio quod ne-	21	you to understand, that no man,
mo in spū dī loquens	22	speaking by the Spirit of God,
dicit anathema ihū,,	23	saith Anathema to Jesus.
Et nemo potest dicere	24	And no man can say:
dñs ihs· nisi· in spū scō	25	Lord Jesus, but, by the Holy Ghost.
Diuisiones uero gratiaru ^m	26	⁴ Now there are diversities of
sunt idem autem sps·	27	graces, but the same Spirit;
Et diuisiones ministratio-	28	⁵ And there are diversities of
num sunt· idem autem dñs·	29	ministries, but the same Lord;
Et diuisiones operationu ^m	30	⁶ And there are diversities of opera-
sunt idem uero dñs qui	31	tions, but the same God, who
operatur omnia in om-	32	worketh all in
nibus,, Unicuique autem	33	all. ⁷ And to every man
datur manifestatio	34	is given the manifestation
sp̄s ad utilitatem,,	35	of the Spirit unto profit.

(1-14) 11 31b – 34. (15-35) 12 1 – 7.

Line 7: Scripsit Ranke: mei^{cum} con-|| (Inc.)

Line 9: Scripsit Ranke: inuicem

Line 10: Scripsit Ranke: esurit. See also: mandu-|| cet,
dis-|| ponam.

Line 25: Scripsit Ranke: nisi· in

ALII quidem per sp̄m datur
 sermo sapientiae,,
 ALII autem sermo scientiae
 secundum eundem sp̄m
 ALTERI fides in eodem sp̄u
 ALII GRATIA SANITATUM IN
 uno sp̄u,, ALII operatio
 uirtutum· ALII prophetia
 ALII· discretio spirituum^m
 ALII GENERA LINGUARUM· ALII
 INTERPRETATIO SERMONUM^m
 haec autem omnia opera-
 tur· unus adque idem sp̄s·
 diuidens singulis prout
 uult,, Sicut enim cor-
 pus unum est· et membra
 habet multa,, OMNIA
 autem membra corpo-
 ris cum sint multa· unum
 corpus sunt· ita et xp̄s,,
 ET ENIM IN uno sp̄u omnes
 nos in unum corpus bap-
 tizati sumus· siue iudaei
 siue gentiles· siue serui
 siue liberi,, ET omnes
 NOS unum sp̄m potati su-
 mus,, Nam et corpus
 non est unum membrum^m
 sed multa,, Si dixerit
 pes quoniam non sum^m
 manus non sum de cor-
 pore· non ideo non est
 de corpore,, ET si di-
 xerit auris quia non sum
 oculus non sum de cor-

1 ⁸ To one indeed, by the Spirit,
 2 is given the word of wisdom.
 3 And to another, the word of know-
 4 ledge, after the same Spirit;
 5 ⁹ To another, faith in that Spirit.
 6 To another, the grace of healing in
 7 one Spirit. ¹⁰ To another, the work-
 8 ing of miracles; to another, prophecy;
 9 to another, the discerning of spirits.
 10 To another, various tongues; to
 11 another, interpretation of words.
 12 ¹¹ But all these things one and
 13 the same Spirit worketh,
 14 sharing to each according as
 15 he will. ¹² For as the
 16 body is one, and hath
 17 many members; and all
 18 the members of the body,
 19 whereas they are many, are
 20 one body, so also is Christ.
 21 ¹³ For in one Spirit were
 22 we all baptized into
 23 one body, whether Judeans
 24 or foreigners, whether bondsmen
 25 or freemen. And all
 26 of us one Spirit given to
 27 drink. ¹⁴ For the body
 28 also is not one member,
 29 but many. ¹⁵ If the foot
 30 should say, because I am not
 31 the hand: I am not of the
 32 body; is it therefore not
 33 of the body? ¹⁶ And if the
 34 ear should say: As I am not
 35 the eye, I am not of the

(1-35) 12 8 – 16a.

Line 9: Scripsit Ranke: ALII· discretio

Lines 25 & 26: Scripsit Ranke: [omnes] NOS. NOS is marked for deletion. But it adds to the context, so let it stand.

Line 30: Ranke misses ms. error: ~~SUNT~~ is found written for sum. My correction.

pore non ideo non est de
 corpore,, Si totum cor-
 pus oculus ubi auditus
 Si totum auditus ubi odora-
 tus,, Nunc autem posuit
 dñs membra unumquoque
 eorum in corpore sicut
 voluit,, Quod si essent
 omnia unum membru^m
 ubi corpus,, Nunc au-
 tem multa quidem mem-
 bra· unum autem corpus
 Non potest^{autem} dicere oculus
 manui opera tua non in-
 diceo aut iterum caput
 pedibus,, Non estis mi-
 hi necessarii,, Sed mul-
 to magis quae videntur
 membra corporis infir-
 miora esse necessario-
 ra sunt,, Et quae puta-
 mus ignobiliora mem-
 bra esse corporis· his
 honorem abundantio-
 rem circumdamus^R,,
 Et quae inhonesta sunt nos-
 tra· abundantio-rem cir-
 cumdamus,, Et quae
 inhonesta sunt nostra·
 abundantio-rem hones-
 tatem habent,, honesta
 autem nostra· nullius
 egent· sed dñs temperavit
 corpus ei· cui deerat· abun-
 dantio-rem tribuendo

1 body; is it therefore not of the
 2 body? ¹⁷ If the whole body be the
 3 eye, where would be the hearing?
 4 If the whole be hearing, where be
 5 smelling? ¹⁸ But now God
 6 hath set the members every one
 7 of them in the body as it pleased
 8 him. ¹⁹ And if they all
 9 were one member, where
 10 would be the body? ²⁰ But
 11 now there are many members
 12 indeed, yet one body.
 13 ²¹ And The eye cannot say
 14 to the hand: I need not
 15 thy help; nor again the head
 16 to the feet: I have no
 17 need of you. ²² Yea, much
 18 more those that seem to be
 19 the more feeble members
 20 of the body, are more neces-
 21 sary. ²³ And such as we think
 22 to be the less honourable mem-
 23 bers of the body, about
 24 these we put more
 25 abundant honour;
 26 And those that are our uncomely-
 27 parts, we more abundantly set
 28 around them. And those
 29 that are our uncomely parts,
 30 have more abundant
 31 comeliness. ²⁴ But our
 32 comely parts, have no
 33 need: but God hath tempered
 34 the body, giving to that which
 35 had need, the more abundant

(1-35) 12 16b – 24a.

Lines 11 & 12: Scripsit Ranke: membra· unumquoque

Line 13: Scripsit Ranke: C potest^{autem} dicereLine 25: Scripsit Ranke: M¹ circumdamus^R

Lines 26-28: Scripsit Ranke: M¹ verba Et — circumdamus,,
 ductis lineis perfodisse videtur. This is crudely struck
 through in the manuscript. I am not sure the Latin makes

good sense. It is not in the Vulgate, but this then could be
 Vulgatization. It may be an error, so I have also stricken it
 out as in the manuscript, and likewise, what English I can
 make of it.

Line 32: Scripsit Ranke: nostra· nullius

Lxi. Et adhuc excellentiore^m
uiam uobis demonstrabo
Si linguis hominum loquar

1 honour. ²⁵ That there might
2 be no schism in the body; but
3 the members might be mutually
4 careful one for another. ²⁶ And
5 if one member suffer any
6 thing, **all the members**
7 **suffer also; or if one**
8 **member glory**, all the
9 members rejoice
10 also. ²⁷ Now you
11 are the body of Christ, and mem-
12 bers of member. ²⁸ And
13 God indeed hath set some
14 in the church; first
15 apostles, secondly
16 prophets, thirdly doc-
17 tors; after that mira-
18 cles; then the graces of heal-
19 ing, helpers,
20 guides, speakers
21 of tongues, ²⁹ How can
22 they all be apostles?
23 How can they all be prophets?
24 How can they all be doctors?
25 ³⁰ How can they all work miracles?
26 How can they all have the grace
27 of healing?
28 How can they all speak with
29 tongues? How can they
30 all be interpreters?
31 ³¹ But be zealous for the ^{other} better
32 gifts ^{of God.}
33 **And I will shew unto you yet**
34 **a more excellent way.**
35 **13** ¹ If in tongues of Man I speak,

Lines 31 & 32: Scripsit Ranke: C ad marg. [αυτεμ] ^ζΛΙΒΙ
CARISΜΑΤΑ. The Vulgate follows somewhat between
the original text and the edit. Douay though follows
closer to the original, though my dictionary specifies:
‘God-given gifts’ for ‘charismata’. You choose.

ET ANGELORUM· CARITA	1	and also of angels, ^{but} should
TEM NON HABEAM FACTUS	2	I not have charity, I am
SUM UELUT· AES· SONANS	3	become as a sounding gong,
AUT CYMBALUM TINNIENS	4	or a tinkling cymbal.
ET SI HABUERO PROPHETIAM	5	² And if I should have prophecy
ET NOUERIM MYSTERIA	6	and should know all
OMNIA· ET OMNEM SCIEN-	7	mysteries, and all know-
TIAM,, ET SI HABUERO	8	ledge. And if I should have
OMNEM FIDEM ITA UT MON-	9	all faith, so that I could
TES TRANSFERAM· CARITA-	10	remove mountains, and
TEM· AUTEM NON HABUE-	11	have not charity,
RO NIHIL SUM,, ET SI DIS-	12	I am nothing. ³ And if I
TRIBUERO IN CIBOS PAUPE-	13	should distribute all my
RUM OMNES FACULTATES	14	goods to feed the poor,
MEAS,, ET SI TRADIDE-	15	and if I should deliver
RO CORPUS MEUM UT AR-	16	my body to be
DEAM· CARITATEM AUTEM	17	burned, and charity
NON HABUERO NIHIL MI-	18	I have not, nothing to
HI PRODE EST,, CARI-	19	me will it profit. ⁴ Charity
TAS PATIENS EST BENIQ-	20	is patient, it is
UA EST,, CARITAS NON	21	kind: charity envieth
AEMULATUR· NON AGIT	22	not, nor dealeth it
PERPERAM,, NON IN-	23	perversely; is not
FLATUR· NON EST AMBI-	24	puffed up. ⁵ It is not ambi-
TIOSA,, NON QUÆRIT	25	tious, nor seeketh it
QUÆ SUA SUNT· NON INRI-	26	what is its own, nor is it pro-
TATUR,, NON COGITAT	27	voked, nor thinketh it
MALUM,, NON GAUDET	28	evil. ⁶ Neither rejoiceth it
SUPER INIQUITATEM	29	in iniquity,
CONGAUDET AUTEM UERITATI	30	but rejoiceth with the truth;
OMNIA SUPPERT· OMNIA	31	⁷ All things it beareth, all things
CREDIT· OMNIA SPERAT·	32	it believeth, all things it hopeth,
OMNIA SUSTINET,, CA-	33	all things it endureth. ⁸ Cha-
RITAS NUMQUAM EXCI-	34	rity never falleth
DIT,, SIUE PROPHETIÆ	35	away: whether prophecies

(1-35) 13 1b – 8a.

Lines 1 & 2: Scripsit Ranke: C inter duas partes vocabuli
CARITA-||TEM syllabas ingressit -TEM AU-||.

Line 3: Scripsit Ranke: uELUT· AES· SONANS. Actually all
of this looks original. I do not see the dots as
additions, they look like word separators.

æquacuabuntur· siue Lin- 1 shall be made void, or tongues
 quæ cessabunt· siue sci- 2 shall cease, or know-
 entia distribuetur,, 3 ledge shall be destroyed.
 Ex parte enim cognoscimus 4 ⁹ For we know in part,
 et ex parte prophetamus 5 and we prophesy in part.
 Cum autem uenerit quod 6 ¹⁰ But when that which is
 perfectum est euacua- 7 perfect is come, cast aside shall
 bitur quod ex parte est. 8 be that which is incomplete.
 Cum autem essem paruulus 9 ¹¹ However, when I was a child,
 ut paruulus loquebar. 10 I spoke as a child,
 ut paruulus sapiebam 11 I understood as a child,
 ut paruulus cogitabam 12 I thought as a child.
 Cum autem factus sum uir 13 But, when I became a man,
 quæ paruuli erant de- 14 the things of a child I cast
 posui,, Videmus nunc 15 aside. ¹² We see now
 per speculum in enigmate 16 by a bronze mirror darkly;
 Tunc autem facie ad facie^m 17 But then face to face.
 Nunc cognosco ex parte 18 Now I know incompletely;
 tunc autem cognoscam 19 but then I shall know
 si^{cut} et cognitus sum,, 20 even as I am known.
 Nunc autem manet· fides 21 ¹³ And now there remain faith,
 spes· caritas· tria· hæc 22 hope, and charity, these three:
 maior autem his est ca- 23 but the greatest of these is cha-
 ritas 24 rity.
 Lxii· **Sectamini caritatem æ-** 25 **14 ¹ Follow after charity, be**
mulamini spiritalia 26 **zealous for spiritual gifts;**
magis autem ut profite^{ris} 27 **but rather that you may prophesy.**
qui enim loquitur lingua 28 **² For he that speaketh in a tongue,**
non hominibus loquitur 29 **speaketh not unto men,**
sed dō· quia nemo intel- 30 **but unto God: for no man under-**
legit,, Sp̄s autem loqui- 31 **standeth. Yet by the Spirit he**
tur mysteria,, Nam 32 **speaketh mysteries. ³ But**
qui prophetat homini- 33 **he that prophesieth, speaketh**
bus loquitur ædifica- 34 **to men unto edifica-**
tionem et exhortatio- 35 **tion, and exhortation,**

(1-24) 13 8b – 13. (25-35) 14 1 – 3a.

Line 3: Scripsit Ranke: distribuetur

Line 6: Scripsit Ranke: quod

Line 20: Scripsit Ranke: si^{cut} Correctura satis crassa
 manus incertae.

Line 29: Scripsit Ranke: loquitur cf. line 6.

Lines 30 & 31: Scripsit Ranke: C ad marg.

[dō.] ² nemo enim audit. Added in situ. This looks
 like Vulgatisation. The original makes good sense.

nem et consolationem	1	and comfort.
Qui loquitur lingua semet	2	⁴ He that speaketh in a tongue,
ipsum aedificat., Qui	3	edifieth himself: but
autem prophetat eccle-	4	he that prophesieth, edi-
siam aedificat., Uolo	5	fieth the church. ⁵ And I
autem omnes uos loqui	6	would have you all to speak with
linguis magis autem pro-	7	tongues, but rather to pro-
phetare., Nam maior	8	phesy. For greater
est qui prophetat. quā	9	is he that prophesieth, than
qui loquitur linguis ni-	10	he that speaketh with tongues: un-
si si forte ut interprete-	11	less perhaps he interpret,
tetur ut ecclesiam aedi-	12	that the church may
ficationem accipiat.,	13	receive edification.
Nunc autem fratres si ue-	14	⁶ But now, brethren, if I come
nero ad uos linguis loquen-	15	to you speaking with tongues,
quid uobis prodero nisi	16	what shall I profit you, unless
uobis loquar. aut in reue-	17	I speak to you either in reve-
latione aut in scientia	18	lation, or in knowledge,
aut in prophetia. aut in	19	or in prophecy, or in
doctrina., Tamen quae	20	doctrine? ⁷ Even things
sine anima sunt uocem	21	without life that give
dantia. siue tibia. siue	22	sound, whether pipe or
cythara. nisi distinctio-	23	harp, except they give
nem sonitus dederint	24	a distinction of sounds,
quomodo sciatur quod	25	how shall it be known what
canitur aut cythariza-	26	is piped or harp-
tur., Etenim si incer-	27	ed? ⁸ For if the trumpet
tam uocem det tuba quis	28	give an uncertain sound, who
^a sperauit se ad bellum	29	^{shall prepare} has expected himself to do battle?
Ita et uos per linguam	30	⁹ So too you, by the tongue,
nisi manifestum sermo-	31	Unless by plain speech
nem dederitis quomodo	32	you utter, how shall
sciatur id quod dicitur.	33	it be known what is said?
eritis enim in aëra lo-	34	For you shall be speaking
quentes., Tam multa	35	into the air. ¹⁰ There are,

(1-35) 14 3b – 10a.

Line 29: Scripsit Ranke: qui sperauit manu incerta
 adhibitis obelis mut. in quis parauit

ut puta,, **GENERA** **LINGUA-** 1 for example, so many kinds
RUM **SUNT** **IN** **HOC** **MUNDO** 2 of tongues in this world;
ET **NIHIL** **SINE** **VOCE** **EST**,, 3 and none is without voice.
SI **ERGO** **NESCIERO** **UIR**^{ei}**TUTEM** 4 ¹¹ If then I know not the power of
VOCE^{ei}**S**,, **ERO** **CUI** **LOQUOR** 5 the voice. I shall be to whom I
BARBARUS **ET** **QUI** **LOQUITUR** 6 speak, foreign; and who speaketh,
MIHI **BARBARUS**· **SIC** **ET** **UOS**· 7 a foreigner to me. ¹² So you also.
QUONIAM **AEMULATORES** **ES-** 8 Forasmuch as you are zealous
TIS **SPIRITUM** **AD** **AEDIFI-** 9 of spirits, seek to abound
CATIONEM **ECCLESIAE**· **QUAE-** 10 unto the edifying
RITE **UT** **ABUNDETIS**,, **ET** 11 of the church. ¹³ And
IDEO **QUI** **LOQUITUR** **LINGUA** 12 so who speaketh by a tongue, let
ORET **UT** **INTERPRAETETUR** 13 him pray that he may interpret.
NAM **SI** **OREM**· **LINGUA** **SPS** **ME-** 14 ¹⁴ For if I pray in a tongue, my
US **ORAT**· **MENS** **AUTEM** **MEA** 15 spirit prayeth, but my mind is
SINE **FRUCTU** **EST**,, **QUID** 16 without fruit. ¹⁵ What
ERGO **EST** **ORABO** **SPU**· **ORA-** 17 then? I will pray with the spirit, al-
BO **ET** **MENTEM**· **PSALLAM** 18 so with the mind; I will sing with
SPU· **PSALLAM** **ET** **MENTEM** 19 the spirit, also with the mind.
CETERUM **SI** **BENEDIXERIS** 20 ¹⁶ Else if thou shalt bless with the
SPU **QUIS** **SUPPLET** **LOCUM** 21 spirit, how shall he that holdeth
IDIOE· **QUOMODO** **DICIT** 22 the place of the unlearned say,
AMEN **SUPER** **TUAM** **BENE-** 23 Amen, to thy bless-
DICTIONEM **QUONIAM** **QUID** 24 ing? because he knoweth not what
DICAS **NESCIT**,, **NAM** **TU** 25 thou sayest. ¹⁷ For thou
QUIDEM **BENE** **GRATIAS** **AGIS** 26 indeed givest thanks well,
SED **ALTER** **NON** **AEDIFICATUR** 27 but the other is not edified.
GRATIAS **AGO** **DO** **QUOD** **OMNIU**ⁿ 28 ¹⁸ I thank God I that speak
ESTRUM **LINGUA** **LOQUOR** 29 with all your tongues.
SED **IN** **ECCLESIA** **VOLO** **QUINQUE** 30 ¹⁹ But in the church I had rather
VERBA **SENSU** **MEO** **LOQUI** 31 speak five words with my mind,
UT **ET** **ALIOS** **INSTRUAM** **QUA**ⁿ 32 that I may instruct others also;
X **MILIA** **VERBORUM**· **IN** **LIN-** 33 than ten thousand words in a
QUA,, **FRATRES** **NOLITE** **PUE-** 34 tongue. ²⁰ Brethren, do not
RI **EFFICI** **SENSIBUS**· **SED** 35 become children in sense: but

(1-35) 14 10b – 20a.

Line 5: Scripsit Ranke: **ERO**^{ei}**CUI** correctura manus incertae.Line 33: 'x' with over-bar already indicates 10,000. **MILIA** then is superfluous. In an earlier case, the bar wasscratched out, leaving **MILIA** in full. Though not done here, I have interpreted it as such, and greyed out the bar.

in hie-
remi-
a pro

malitia· paruuli estote
sensibus autem perfec-
ti estote
IN Lege scriptum est,, Quo-
niam in alii linguis· et la-
biis aliis loquar populo
huic· et nec sic exaudient
me dicit dñs,, Itaque lin-
guae in signo sunt· non fi-
delibus sed infidelibus·
prophetiae autem non
infidelibus sed fidelibus
Si ergo conueniat uniuersa
ecclesia in unum et om-
nes linguis loquantur·
intrent autem idiotae
aut infideles nonne dicen-
t quod insanitis,, Si autem
omnes prophetent· in-
trent autem quis infide-
lis uel idiota· conuinci-
tur ab omnibus diudica-
tur ab omnibus Occulta
cordis eius manifesta
fiunt,, Et ita cadens in
faciem adorabit dñm· pro-
nuntians quod uere,,
Dñs in uobis sit,, Quid ergo
est fratres cum conue-
nitis unusquisque ues-
trum· psalmum· habet·
doctrinam habet· apoca-
lypsim habet· ^{k lingua habet} ^{k hath a tongue} interpre-
tationem habet omnia
ad aedificationem fiant

1 in, malice be children,
2 and in sense
3 be perfect.
4 ²¹ In the law it is written:
5 In other tongues and other
6 lips I will speak to this peo-
7 ple; and neither so will they hear
8 me, saith the Lord. ²² Wherefore
9 tongues are for a sign, not to
10 believers, but to unbelievers;
11 but prophecies not
12 to unbelievers, but to believers.
13 ²³ If therefore the whole church
14 assemble into one place, and all
15 speak with tongues, and
16 there come in unlearned persons
17 or infidels, will they not say
18 that you are mad? ²⁴ But if
19 all prophesy, and there
20 come in one that believeth
21 not, or an unlearned person,
22 he is convinced of all, he is
23 judged of all. ²⁵ The secrets
24 of his heart are made mani-
25 fest. And so, falling down on
26 his face, he will adore God, af-
27 firming that indeed:
28 God is among you. ²⁶ How is it
29 then, brethren? When you as-
30 semble, every one of
31 you hath a psalm, hath a
32 doctrine, hath a revel-
33 ation, ^k hath an interpre-
34 tation: let all things be
35 done to edify.

(1-35) 14 20b – 26.

Line 1: Scripsit Ranke: malitia· paruuli

Lines 19 & 20: Scripsit Ranke: in-||trent

Line 26: Scripsit Ranke: Lege adorabit, in quam formam
V correx, quod scriptum erat adorauit

Line 33: Scripsit Ranke: C [apocalypsim habet] ^k
^k lingua habet quam ad correcturam siglum ^k
accidit tum verbis ^k lingua habet, tum verbis
interpretationem habet praemissum.

Siue Lingua quis Loquitur
secundum· duos aut mul-
tum tres· Et per partes
ut unus interpretaetur

Si autem non fuerit inter-
praes· taceat in ecclesia
sibi autem loquatur et dō

LXIII· **Prophetae autem duo aut**
tres dicant et ceteri ^{di}judi-
cent,, Quod si alii reuela-
tum fuerit sedenti prior
taceat,, **Potestis enim**
omnes per singulos pro-
phetare ut omnes discant
et omnes exhortentur

Et sp̄s prophetarum pro-
phetis ^{us est} **subjecti sunt· Non**
enim est dissensionis dō
sed pacis. ^{Sed} **Sicut in om-**
nibus ecclesiis scōrum·
doceo **hō**

LXIII· **Mulieres in ecclesiis ta-**
ceant non enim permit-
titur eis loqui· sed subdītae
esse sicut et Lex dicit,,

Si quid autem uolunt disce-
re domi uiros suos inter-
rogent,, Turpe est enim·
mulieri loqui in ecclesia

An a uobis uerbum dī proces-
sit· aut in uos solos per-
uenit,, Si quis uidetur
propheta esse aut spiri-
talis cognoscat quae scri-
bo uobis quia dñi sunt man-

1 ²⁷ If any speak with a tongue,
2 let it be by two, or at the most
3 by three, each in turn, so that
4 one may interpret.

5 ²⁸ But if there be no inter-
6 preter, let him be silent in the
7 church, and speak only to God.

8 ²⁹ And let the prophets speak, two
9 or three; and let the rest distin-
10 guish. ³⁰ But if aught be reveal-
11 ed to another sitting, let the first
12 be silent. ³¹ For you may
13 all prophesy one
14 by one; that all may learn,
15 and all may be encouraged:

16 ³² And the spirits of the prophets
17 ^{is} are subject to the prophets. ³³ For
18 God is not the God of dissension,
19 but of peace. ^{But} ^{as} in all
20 the churches of the saints
21 I teach:

22 ³⁴ Let women in the churches keep
23 silence: for it is not permit-
24 ted them to speak, but to be
25 subject, as also the law saith.

26 ³⁵ But if they would learn any
27 thing, let them ask their husbands
28 at home. For it is a shame for a
29 woman to speak in the church.

30 ³⁶ Or did the word of God come out
31 from you? Or came it only unto
32 you? ³⁷ If any seem to
33 be a prophet, or spiritual,
34 let him know: what I write
35 to you, are the Lord's command-

See line 21: **hō**
This edit suggests
that verses 34 & 35
should be moved
to after verse 40.
The Vulgate does
not support
this edit, but
instead sup-
ports the original
version.

(1-35) 14 27 – 36a.

Lines 9 & 10: Scripsit Ranke: **ceteri** ^{di}judi-||cent

Lines 16 & 17: Scripsit Ranke: C correctura iacta legi iubet
[**prophetis**] **subiecti sunt** (not in Vulgate)

Line 19: Scripsit Ranke: C [**pacis**] ^{sed} [**sicut**]

Line 21: Scripsit Ranke: C per errorem huic versui
adhibitis siglis **hō** et **hō** in margine inferiore adscripsit
textum versuum 36–40, qualis in codice inuenitur
correcto solummodo **ordine** in **ordinem**. Viz.->

an a uobis uerbum dī processit· aut in uos solos per-
uenit· si quis uidetur propheta esse aut spiritalis
cognoscat quae scribo uobis quia dñi sunt mandata
si quis autem ignorat ignorabitur· itaq; fratres
amulamini prophetare et loqui linguis nolite
prohibere· omnia autem honeste et secundum
ordinem fiant **hō**. Ranke sees this edit as an error.
Line 22: Scripsit Ranke: **ecclesiis** corr. manus incert.

data,, Si quis autem igno-	1	ments. ³⁸ But whoso knoweth
rat ignorabitur,, Itaque	2	not, shall be unknown. ³⁹ Where-
fratres aemulamini pro-	3	fore, brethren, be zealous to pro-
phetare et loqui linguis	4	phesy; and forbid not to speak
nolite prohibere,, Om-	5	with tongues. ⁴⁰ But let all
nia autem honeste et se-	6	things be done decently, and
cundam ordine fiant.	7	according to order.
Lxv· Notum· autem facio vobis	8	15 ¹ Now I make known unto you,
fratres euangelium quod	9	brethren, the gospel which I
praedicaui vobis quod et	10	preached to you, which also you
accepistis· in quo et statis	11	received, and wherein you stand;
per quod et saluamini,,	12	² By which also you are saved,
Qua ratione praedicaueri^m	13	Which, as I preached it unto
vobis si tenetis nisi frus-	14	you, hold ye fast to it, lest in
tra credidistis,, Tradedi	15	vain you believed. ³ For I
enim vobis in primis quod	16	delivered to you first of all, what
et accepi,, Quoniam xps	17	I also received. How that Christ
mortuus est pro peccatis	18	died for our
nostris secundum scrip-	19	sins, according to the scrip-
turas· Et quia sepultus	20	tures. ⁴ And that he was buried,
est· et quia resurrexit	21	and that he rose again the
tertia die secundum scrip-	22	third day, according to the scrip-
turas,, Et quia visus est	23	tures. ⁵ And that he was seen by
cephe· et post haec· xi·	24	Cephas; and afterwards by the 11.
Deinde visus est plus quam	25	⁶ Then he was seen by more
quingentis fratribus	26	than five hundred brethren
simul ex quibus multi ma-	27	at once: of whom many re-
nent usque adhuc,, Quidam^m	28	main until this present. And
autem dormierunt·	29	some are fallen asleep.
Deinde visus est iacobo· de-	30	⁷ After that, he was seen by James,
inde apostolis omnibus	31	then by all the apostles.
Nouissime autem omnium	32	⁸ And last of all, he was seen
tamquam abortivo visus	33	also by me, as by one born
est et mihi,, Ego enim	34	out of due time. ⁹ For I
sum minimus apostolorum^m	35	am the least of the apostles,

(1-7) 14 36b – 40. (8-35) 15 1 – 9a.

Lines 13 - 15: Douay is completely obscure. New English Bible studied for guidance.

Line 14: Scripsit Ranke: C si ^{re}tenetis nisi ^{si}frus-||tra
Line 35: 'Paulus' in Latin means 'little' or 'small'.

qui non sum dignus voca-	1	who am not worthy to be
ri apostolus· quoniam	2	called an apostle, because
persecutus sum eccle-	3	I persecuted the church
siam dī,, Gratiam aute ^m	4	of God. ¹⁰ But thanks be
dī sum quod sum· et gra-	5	to God, I am what I am; and his
tia eius in me uacua non	6	grace in me hath not been
fuit,, Sed abundantius	7	void, but I have laboured
illis omnibus laboravi·	8	more abundantly than all they:
non ego autem sed gratia	9	yet not I, but the grace of
dī mecum,, Siue enim	10	God with me. ¹¹ For whether
ego siue illi sic praedica-	11	I, or they, so we preach,
uimus et sic credidistis	12	and so you have believed.
Si autem xp̄s praedicatur	13	¹² Now if Christ be preached,
quod resurrexit a mor-	14	that he arose again from the
tuis· quomodo quidam di-	15	dead, how do some among
cunt in uobis quoniam	16	you say, that there is
resurrectio mortuorū ^m	17	no resurrection of
non est,, Si autem resur-	18	the dead? ¹³ But if there be
rectio mortuorum non	19	no resurrection of the dead,
est· neque xp̄s resurrexit	20	then Christ is not risen again.
Si autem xp̄s non resurre-	21	¹⁴ And if Christ be not risen
xit· inanis ergo est prae-	22	again, then is our prea-
dicatio nostra· uana est	23	ching void, and also
et fides uestra,, Inue-	24	your faith is vain. ¹⁵ Yea,
nimur autem et falsi	25	and we are found false
testes dī· quoniam testi-	26	witnesses of God: because we
monium diximus aduer-	27	have given testimony against
sus dñm quod suscitauit	28	God, that he hath raised up
xp̄m· quem non susci-	29	Christ; whom he hath not raised
tauit· ^{Nam} Si mortui non re-	30	up. ¹⁶ ^{For} If the dead rise not
surcunt· neque xp̄s re-	31	again, neither is Christ
surrexit,, Quod si xp̄s	32	risen again. ¹⁷ And if Christ
non resurrexit· uana	33	be not risen again, your
est fides uestra· adhuc	34	faith is vain, for
enim estis in peccatis	35	you are yet in

(1-35) 15 9b – 17a.

Line 30: Scripsit Ranke: C susci-||tauit· ^{Nam} Si

uestris· E rgo ^{et} qui dor-	1	your sins. ¹⁸ Then they that
mierunt in xpo· perierunt	2	sleep in Christ, have perished.
S i in hac uita tantum in xpo	3	¹⁹ If in this life only we
sperantes sumus· mise-	4	have hope in Christ, we
rabiliores sumus om-	5	are of all men most
nibus hominibus,, N unc	6	miserable. ²⁰ But now
autem· xps resurrexit	7	Christ is risen from the
a mortuis primitiae dor-	8	dead, the firstfruits of them
mientium,, Q uoniam	9	that sleep. ²¹ For by
quidem per hominem	10	a man came
mors· et per hominem	11	death, and by a man
resurrectio mortuorum ⁿ	12	the resurrection of the dead.
E t sicut in adam omnes mo-	13	²² And as in Adam all
riuntur· ita et in xpo om-	14	die, so also in Christ all
nes uiuifican ^{tu} tur· unus-	15	shall be made alive. ²³ But
quisque autem in suo ordine	16	every one in his own order.
P rimitiæ xps· deinde hii	17	The firstfruits, Christ, then they
qui sunt xpi qui in aduen-	18	who are Christ's, who in his
tum eius crediderunt	19	coming have believed,
deinde finis,, C um tra-	20	then the rest, ²⁴ When he has deli-
diderit regnum do et patri	21	vered the realm to God and Father.
C um euacuauerit omnem	22	When he shall have voided all
principatum et potesta-	23	principality, and power,
tem et uirtutem,, O por-	24	and manliness. ²⁵ It is nec-
tet autem illum regnare	25	essary though that he reign,
donec ponat omnes ini-	26	until he hath trampled all
micos sub pedibus eius	27	the enemies under his feet.
N ouissima autem inimica	28	²⁶ And the enemy death
destruetur mors,, O m-	29	shall be destroyed last: For
nia enim subiecit sub pe-	30	he hath trampled all things
dibus eius,, C um autem	31	under his feet. And whereas
dicat omnia subiecta su ⁿ t	32	he saith: ²⁷ All things are subject
ei· sine dubio praeter	33	to him; plainly, he is excepted,
eum· qui subiecit ei omnia	34	who put all things under him.
C um autem subiecta illi	35	²⁸ And when all things are subject

(1-35) 15 17b – 28a.

Line 1: Scripsit Ranke: Fort. S **E**rgo^{et} qui

Line 15: Scripsit Ranke: uiuifican^{tu}tur, corr. manus
incertae. Present tense altered to future.

Lines 17-20: The common English translation errs badly
from the Latin here. Hugh J Schonfield translates thus:
'first Christ, followed at his coming by those who
belong to Christ, then the remainder'.

Schonfield adds this note:

Gr. *telos*, here used not in the sense of 'the end' but the
'tail end', ie, the remainder. I use this as a guide.

Line 20: Note the movement of the context break from the
beginning of this line, to the middle, as in the Latin
text here translated. The Vulgate does not support
this. I have changed the verse boundary accordingly.

fuerint omnia· tunc ipse
 filius subiectus erit illi
 qui sibi subiecit omnia
 ut sit dñs omnia in omnibz
 Alioquin quid facient qui
 baptizantur pro mortuis
 si omnino mortui non
 resurgunt,, Ut quid et
 baptizantur pro illis
 Ut quid et nos periclitamur
 omni hora,, Cotidie mor-
 rior propter uestram
 gloriam fratres quam
 habeo in xp̄o ih̄u dño· n̄
 Si secundum hominem ad
 bestias pugnaui· Ephesi
 quid mihi prode est si mor-
 tui non resurgunt,, Man-
 ducemus et bibamus cras
 enim moriemur,, Noli-
 te seduci· corrumpunt
 mores bonos conloquia ^{mala}
^{SUBRII estote} mala,, ^{Be sober.} ³⁴ Euigilate iuste
 et nolite peccare,, Ignorantiam enim dī quidam
 habent ad reuerentiam
 uobis loquor,, Sed dicit
 aliquis quomodo resur-
 gunt mortui quali aute^m
 corpore ueniunt,, Insi-
 piens tu quod seminas
 non uiuificatur nisi pri-
 us moriatur,, Et quod
 seminas non corpus quod
 futurum est seminas

1 unto him, then the Son himself
 2 shall be subject unto him
 3 that put all things under him,
 4 that God may be all in all.
 5 ²⁹ Otherwise what shall they do who
 6 are baptized for the dead,
 7 if the dead rise not
 8 again at all? why are they
 9 then baptized for them?
 10 ³⁰ Why also are we in danger
 11 every hour? ³¹ I die daily,
 12 I protest by your
 13 glory, brethren, which
 14 I have in Christ Jesus our Lord.
 15 ³² If, according to man, I
 16 fought with beasts at Ephesus,
 17 what doth it profit me, if the
 18 dead rise not again? Let us
 19 eat and drink, for tomorrow
 20 we shall die. ³³ Be not
 21 seduced: Evil communi-
 22 cations corrupt good manners,
 23 ^{Be sober.} ³⁴ Awake, ye just,
 24 and sin not. For some have
 25 not the knowledge
 26 of God, I speak it to
 27 your shame. ³⁵ But someone
 28 will say: How do the dead
 29 rise again? or with what body
 30 shall they come? ³⁶ Ignorant
 31 art thou, that sowest what
 32 is not quickened, unless it
 33 die first. ³⁷ And what
 34 thou sowest, not the body as
 35 it shall become; is sown,

(1-35) 15 28b – 37a.

Lines 22 & 23: Scripsit Ranke: Sic scriptio originalis. C
 ingessit super eraso voc. ^{mala} verba || ^{SUBRII ESTOTE.}
^{mala} restored in right margin.
 The Vulgate supports the original, so ignore this edit.

Line 23: Scripsit Ranke: forte C vocem ^{euigilate} simplici
 obelo mutavit in ^{uigilate}.
 The Vulgate supports the original, so ignore this edit.

sed nudum granum ut pu-	1	but bare grain, as
ta tritici· aut alicuius	2	of wheat, or of some
ceterorum,, Os autem	3	of the rest. ³⁸ But God
dat illis corpus prout uult	4	giveth it a body as he will:
et unicuique seminum pro-	5	and to every seed its
prium corpus,, Non om-	6	proper body. ³⁹ All flesh
nis caro eadem caro,, Sed	7	is not the same flesh: but one
alia hominum alia pecoru ^m	8	is of men, another of beasts,
Alia caro uolucrum alia autem pis-	9	Another flesh of birds, another <i>indeed of</i>
cium,, Et corpora cae-	10	fish. ⁴⁰ And celestial bod-
lestia· et corpora terres-	11	ies, and terrestrial bod-
tria,, Sed alia quidem	12	ies: but, one is the
caelestium gloria est·	13	glory of the celestial,
alia autem terrestriu ^m	14	the other though, of the earth.
Alia claritas solis· alia cla-	15	⁴¹ One the sun's glory, another
ritas lunae· et alia clari-	16	the moon's glory, and another
tas stellarum,, Stella	17	the stars' glory. A star
enim ^{AB} stella differt in	18	though from a star differeth in
claritate· ita et resur-	19	glory. ⁴² So also is the resur-
rectio mortuorum,, Se-	20	rection of the dead. It is
minatur in corruptio-	21	sown in corruption,
nem· surgit in incorrup-	22	it shall rise in incorrup-
tionem,, Seminatur	23	tion. ⁴³ It is sown
in ignobilitate surgit in	24	in dishonour, it shall rise in
gloria,, Seminatur in	25	glory. It is sown in
infirmirate surgit in uir-	26	weakness, it shall rise in
tute,, Seminatur corpus	27	power. ⁴⁴ It is sown a natural
animale· surgit corpus	28	body, it shall rise a spiritual
spiritalē,, Si est corpus	29	body. If there be a natural body,
animale est et spiritalē	30	there is also a spiritual body,
Sicut scriptum est,,	31	As it is written:
Factus est primus homo adā ^m	32	⁴⁵ The first man, Adam was made
in animam uiuentem	33	into a living soul.
Nouissimus adam in spū	34	The last Adam into a quickening
uiuificantem,, Et non	35	spirit. ⁴⁶ And that which

(1-35) 15 37b – 46a.

Line 9: Scripsit Ranke: [alia] **caro** | C [alia] **autem**
piscium cuius vocabuli prima syllaba erasa quidem
est, sed adhuc satis commode legitur

Line 18: Scripsit Ranke: C **enim** ^{AB} ~~stilla~~, cui correcturae
addidit literae **e** iugulationem. **stilla** is ablative, so
‘from’ is implied. Odd spelling, **stella** is usual.
I so correct.

prius quod spiritale est	1	was first, is not spiritual,
sed quod animale est de-	2	but is natural; after-
inde quod spiritale,,	3	wards that which is spiritual.
P rimus homo de terra ter-	4	⁴⁷ The first man was of the earth,
renus,, Secundus homo	5	earthly: the second man,
de caelo caelestis,, Qua-	6	from heaven, heavenly. ⁴⁸ What-
les terrenus tales et ter-	7	so is the earthly, is also of the
reni,, Et quales caeles-	8	earth: and whatso is the heaven-
tis tales et caelestes,,	9	ly, is also of the heavens.
I gitur sicut portauimus	10	⁴⁹ Therefore as we have borne
imaginem terreni,, por-	11	the image of the earthly, let us
temus et imaginem cae-	12	bear also the image of the hea-
lestis,, Hoc autem dico	13	venly. ⁵⁰ Now this I say,
fratres,, Quoniam ca-	14	brethren, that flesh
ro et sanguis regnum dī	15	and blood cannot possess
possidere non possunt.	16	the kingdom of God:
neque corruptio incor-	17	neither shall corruption
ruptelam possidebit,,	18	possess incorruption.
E cce mysterium uobis di-	19	⁵¹ Behold, I tell you a mys-
co,, Omnes quidem resur-	20	tery. We shall all indeed rise
gimus· sed non omnes im-	21	again: but we shall not all be
mutabimur,, I n momen-	22	changed. ⁵² In a moment,
to in ictu oculi in nouissi-	23	in the blink of an eye, at the
ma tuba,, Canit enim	24	last trumpet: it shall sound,
et mortui resurgunt in-	25	and the dead shall rise again in-
corrupti· et nos immuta-	26	corruptible: and we shall be trans-
bimur,, Oportet enim	27	formed. ⁵³ For this
corruptibile hoc· indue-	28	corruptible must put
re incorruptelam· et mor-	29	on incorruption; and this mor-
tale hoc· induere immor-	30	tal must put on immor-
talitatem,, C um aute ^m	31	talitatem. ⁵⁴ And when
mortale hoc induerit	32	this mortal hath put on
immortalitatem,, T unc	33	immortality, then shall
fiet sermo qui scriptus	34	come to pass the saying that is
est,, Absorta est mors	35	written: Death is swallowed up

(1-35) 15 46b – 54a.

Line 29: Scripsit Ranke: incorruptelam·

IN uictoria,, UBI est	1	in victory. ⁵⁵ Where,
MORS uictoria tua· ubi	2	death, is thy victory? Where,
est mors stimulus Tuus	3	death, is thy sting?
Stimulus autem mortis	4	⁵⁶ Now the sting of death
peccatum est· uirtus au-	5	is sin: and the power
tem peccati Lex,, Dō au-	6	of sin is the law. ⁵⁷ But
tem gratias qui dedit no-	7	thanks be to God, who hath given
bis uictoriam per dñm	8	us the victory through our Lord
ñ· ih̄m xp̄m,, Itaque fra-	9	Jesus Christ. ⁵⁸ Therefore, my
tres mei dilecti· stabiles	10	beloved brethren, be ye stead-
estote et immobiles	11	fast and unmoveable;
abundantes· in opere dñi	12	abounding, in the Lord's work,
semper scientes quod	13	always knowing that
labor uester non est in-	14	your labour is not in
anis in dño	15	vain in the Lord.
Lxvi· De collectis autem quae	16	¹ Now of the collections that
fiunt in eo sc̄os sicut or-	17	are made ^{for} by the saints, as I have
dinaui ecclesis galatiæ	18	commanded the churches of Galatia,
ita et uos facite per unam	19	so do ye also ² on the first day of
sabbati,, Unusquisque	20	the week. ² Let every one
uestrum· apud se ponat	21	of you, by himself, put (some-
recondens quod ei bene	22	thing) apart, laying up what it
placitum fuerit ut non	23	shall well please him; that not
cum uenero· tunc collec-	24	when I come, the collec-
te fiant,, Cum autem	25	tions be made. ³ And when
praesens fuero quos	26	I shall be with you, whom-
probaberitis per epis-	27	soever you shall approve
tulas hos mittam per-	28	by letters, them will I send
ferre gratiam uestra ^m	29	to carry your grace
in hierusalem,, Quod	30	to Jerusalem. ⁴ And
si dignum fuerit ut et	31	if it be fitting that I also
ego eam mecum ibunt	32	go, they shall go with me.
Ueniam autem ad uos cum	33	⁵ Now I will come to you, when I
machedoniam pertran-	34	shall have passed through Mace-
siero· nam machedonia	35	donia. For I shall pass through

(1-15) 15 54b – 58. (16-35) 16 1 – 5a.

Line 17: Scripsit Ranke: [fiunt] in eo sc̄is, quod quidem correctum est e sc̄os ita ut videas, scribam primum scribere voluisse in eos sc̄os

Note: there is no trace of the ss required for eos sc̄os in the manuscript. What we had was: fiunt in eo sc̄os which as been altered to: fiunt sc̄is

Using Google translate I give for this:

De collectis autem quae fiunt in eo sanctis, this: Now of the collections which are made in it by the saints, and for this:

De collectis autem quae fiunt sanctos, this: Now of the collections which are made for the saints, This then is Vulgatisation and may be disregarded.

Lines 19 & 20: Note disputed verse boundary.

pertransibo· Apud uos au- 1 Macedonia. ⁶ And with you per-
 tem forsitam· manebo 2 haps I shall abide, or even spend
 uel etiam hiemabo ut uos 3 the winter: that you may bring
 me deducatis quocumque 4 me on my way whithersoever I
 jero., Nolo enim uos mo- 5 shall go. ⁷ For I will not
 do in transitu uidere., 6 see you now by the way.
 Spero enim me aliquantum 7 For I trust that I shall
 temporis manere apud 8 abide with you some
 uos si dñs permiserit· 9 time, if the Lord permit.
 permanebo autem ephe- 10 ⁸ But I will tarry at Ephe-
 si usque ad pentecosten 11 sus until Pentecost.
 Ostium enim mihi aper- 12 ⁹ For a great door of oppor-
 tum est magnum et euident 13 tunity is opened unto me:
 et aduersarii multi., Si 14 and many adversaries. ¹⁰ Now
 autem uenerit timothe- 15 if Timothy come,
 us· uidete ut sine timore 16 see that he be with you with-
 sit apud uos· opus enim dñi 17 out fear, for he worketh the
 operatur sicut et ego., 18 work of the Lord, as I also do.
 Ne quis ergo illum spernat· 19 ¹¹ Let none then despise him,
 deducite autem illum in 20 but guide ye him on his way in
 pace ut ueniat ad me· ex- 21 peace: that he may come to me.
 pecto enim illum cum 22 For I look for him with
 fratribus., 23 the brethren.
 Lxvii· De apollo autem fratre 24 ¹² Concerning Brother Apollo,
 notum uobis facio., 25 I give you to understand.
 Quoniam multum rogaui 26 That I much entreated
 eum ut ueniret ad uos 27 him to come unto you
 cum fratribus· et utique 28 with the brethren: and indeed it
 non fuit uoluntas ut non 29 was not his will that he not
 ueniret· ueniet autem 30 come, but he will come
 cum ei ^zoportunum fuerit 31 when ^zopportunity presents. ^zfree
 Lxviii· Vigilate· state in fide· uiri- 32 ¹³ Watch ye, stand fast in faith, do
 liter acite et conforta- 33 manfully, and be strength-
 mini· omnia uestra in 34 ened. ¹⁴ Let all your things
 caritate fiant., 35 be done in charity.

(1-35) 16 5b – 14.

Line 19: Scripsit Ranke: NE correctum e Ni

Lines 28 - 30: Other translators missed this double negative.

Line 31: Scripsit Ranke C ad marg. [ei] ^zuacuum

uacuum oportunum :: free (empty) opportunity

LXVIII· OBSECO AUTEM VOS FRATRES

NOTIS DOMUM STEPHANAE
ET FORTUNATI QUONIAM
SUNT PRIMITIAE ACHAEAE

ET IN MINISTERIUM SCORUM
ORDINAVERUNT SE IPSOS
UT ET VOS SUBDITIS EIUSMO-
DI ET OMNI COOPERANTI ET
LABORANTI

LXX· GAUDEO AUTEM IN PRAESEN-

TIA STEPHANAE ET FORTUNA-
TI ET ACHAEI· QUONIAM· ID
QUOD VOBIS DEERAT IPSI
SUPPLEVERUNT,, REFE-
CERUNT ENIM ET MEUM
SPM ET VESTRUM· COGNOS-
CITE ERGO QUI HUIUSMODI SNT

LXXI· SALUTANT VOS ECCLESIAE

ACHAEAE,, SALUTANT VOS IN
DNO MULTUM· AQUILAM ET
PRISCILLA· CUM DOMESTI-
CA SUA ECCLESIA,, SALU-
TANT VOS FRATRES OMNES
SALUTATE INVICEM IN OSCU-
LO SCO

LXXII· SALUTATIO MEA MANU PAULI

SI QUIS NON AMAT DNM IHM
XPM· SIT ANATHEMA·
MARANATHAN,, GRATIA
DNI· N· IHU· XPI· VOBISCUM
CARITAS MEA CUM OMNIBUS
VOBIS IN XPO IHU

EXPL· AD CORINTHIOS I·

INC· AD EOSDEM II·

15 And I beseech you, brethren,

2 you know the house of Stephana,
3 and of Fortunatus, that they are
4 the firstfruits of Achaia.

5 16 And have dedicated themselves
6 to the ministry of the saints,

7 16 that you also ^{be} are subject to such,
8 and to all who helpeth with us, and
9 laboureth.

17 And I rejoice in the presen-

10 ce of Stephana, and Fortuna-
11 tus, and Achaicus, because that
12 which was wanting on your part,
13 they have supplied. 18 For
14 they have refreshed both my
15 spirit and yours. Know
16 them, therefore, that are such.

19 Saluting you are churches of

18 Achaia. Saluting you much in
19 the Lord are Aquila and
20 Priscilla. And the church
21 that is in their house. 20 Salu-
22 ting you are all the brethren.

23 Salute one another with a
24 holy kiss.

26 21 My salutation, by my hand, Paul.

27 22 If any man love not Lord Jesus
28 Christ, let him be cast out.

29 Come, Master! 23 The grace of
30 our Lord Jesus Christ be with you.

31 24 My charity be with you

32 all in Christ Jesus.

33 END. TO CORINTHIANS: 1ST

34 BEG. TO THE SAME: 2ND

(1-35) 16 15 – 24.

Lines 5 & 7: Ms. and Vulgate differ on position of context change for verse 16.

Line 7: Scripsit Ranke: C SUBDITIS^{itis} EIUSMODI The editor requires that SUBDITIS, perfect passive, with implied present copula, should read SUBDITI SITIS, perfect passive with explicit subjunctive copula, as found in the Vulgate. This looks like Vulgatisation, so may be ignored. Original transltion also given.

Line 19: Scripsit Ranke: ASIAE corr. ex ACHAEAE: ACHAEAE, is Greece, ASIAE is Asia Minor.

Line 20: Ms has AQUILAM, (accusative) where it should be AQUILA, (nominative). My correction.

Line 32: Ms. has XPM IHM, accusative. They should be ablative, i.e. XPO IHU. I have so corrected.

Line 29: MARANATHAN, from Aramaic 'Our Master, Come!', (Marana tha). Hugh J Schonfield.

² epistolam	POST ACTA ^m PAENITENTIA ^m CONSO- LATORIAS ^m SCRIBENS A TROADE. 7 CONLAUDANS EOS HORTATUR AD MELIORA. ^{tristatof quidem fed emendatof ostendit}	1 After penance done, he writes, 2 comforting ² to Troas, ² letters 3 & praising them encouraging to things 4 better, ² they were saddened, but amended.
	INC· BREVIS CORINTHIORVM II·	5 BEG. BREVIS OF CORRINTIANS:
	I· DE PASSIONIBUS ET CONSOLA- TIONIBUS	6 2ND 505 16 7 Of the sufferings and consola-
	II· DE TRIBULATIONE INSENTI PAULI CETERORUMQUE IN ASIA· ET QUOD NEMO IN SE FI- DUCIAM HABERE DEBEAT SED IN Dño	8 tions 506 17 9 Of the great tribulations 10 Paul and the others suffered in 11 Asia, and that no one should 12 have confidence in himself
	III· DE MUTUA GLORINATIONE SCÖ- RUM IN DIE Dñi	13 but in the Lord. 507 13 14 Of the shared glory of the saints
	IIII· DE APOSTOLO Dñi TESTANTE. QUOD ADVENTUM SUUM CORINTHIIS PARCENDO DIS- TULERIT	15 in the day of the Lord. 508 18 16 Of the Apostles of God testifying, 17 that his arrival among 18 the Corinthian s disturbed
	V· DE DIFFERENTIA TRISTITIAE ET APOSTOLI OBIURCANTIS PECCAMINA REMITTENTE	19 their peace 508 26 20 Of the difference between the 21 Apostle's sadness and scoldings
	VI· DE SCÖIS QUOD SINT SALVATI ^{credentibus} ODOR VITAE IN VITA PER- EUNTIBUS VERO ODOR MORTIS IN MORTEM· DE	22 of sin, and forgiveness. 510 3 23 Of the saints, Which are the ^{believing} saved, 24 the savor of life unto life, to 25 them
	^{adu} ALTERANTIBUS VERBUM Dñi	26 that perish, however, the savor 27 of death unto death. Of them 510 28
	VII· DE EPISTULIS COMMENDATICIS VIII· DE DUOBUS TESTAMENTIS ET UTRISQUE DISTANTIAE ET QUOD UBI EST SPs Dñi IBI SIT ET LIBERTAS	28 that corrupt the word of God. 511 10 29 Of the letters of recommendation 30 On the two testaments,
	VIII· DE AMBULANTIBUS IN ASTUTIA ET ADULTERANTIBUS VERBUM Dñi	31 and their diversity of content, 32 and where the Lord's Spirit is, 512 8 33 there too is liberty.
	X· DE DÖISTIS SAECULI SEN- SUM INFIDELIUM· EXCAE-	34 Of those living in craftiness, 513 14 35 and who corrupt the word of God.
		Of the god of this world blind- ing, the mind of the unbe-

Line 1: Scripsit Ranke: V^s ACTA^m PAENITENTIA^m

Lines 1b & 2: Scripsit Ranke: M¹ ad marg. [CONSO-
 ||LATORIA] ²epistolam. | et added before A TROADE,
 but stricken out.

Line 3: 7, tironian & added before CON.

Line 4: Scripsit Ranke: M¹

[MELIORA.] ^{tristatof quidem fed emendatof ostendit}

Line 5: Scripsit Ranke: Inc. man. BREVIS, litera u super-

posita perfosse B

Line 21: Scripsit Ranke: M¹ PECCAMINA

Line 22: Scripsit Ranke: M¹ SALVATI ^{credentibus}

Line 26: Scripsit Ranke: M¹ ad marg. ADU[ALTERANTIBUS]

Line 34: Scripsit Ranke: M¹ mutat STIUS in ISTIUS

Line 35: Scripsit Ranke: M¹ mutat EXCAE- || || CANTES in -
 e See next page: Line 1.

Line 1:

Ra: 231:01

	cantes et de dño xpo quod imaço est dī	1	lievers, and of the Lord Christ who	
		2	is the image of God.	
xi.	De passionibus et tole- rantia passionum & gloria	3	On the passions, and the endur-	514 15
		4	ance of the sufferings & of the glory.	
xii.	De dissolutione terre- ni corporis ac praesentis et aedificatione ex dō quae est sempiterna in caelis	5	On the dissolution of the man of	515 21
		6	dust, the body, and present,	
		7	and of the architecture of God,	
		8	which is eternal	
		9	in the heavens.	
xiii.	De peregrinatione scōrum a dño quamdiu sunt in corpore et praesentia apud dñm cum excide- runt corpore de mani- festatione omnium ante tribunal dñi xpi ihu	10	Of the wanderings of of the saints	516 8
		11	from the Lord, whilst in the	
		12	flesh, and the presence	
		13	with the Lord when the body	
		14	is cut away. Of the mani-	
		15	festation of all before	
		16	the tribunal of the Lord Christ Jesus.	
xiiii.	De apostolo suadente hominibus	17	Of the Apostle persuading	516 27
		18	the people.	
xv.	De eis qui in faciem et non in corde gloriantur	19	Of those who glory in appearance,	516 33
		20	but not in their hearts.	
xvi.	De abolitione ueterum. et renouatione ^{creaturae} et re- conciliationem nostram ad dñm per dñm ihm xpm	21	Of the passing of old things,	517 16
		22	and of things ^{created} anew, and	
		23	of our reconciliation to God	
		24	through our Lord Jesus Christ.	
xvii.	De passionibus et labo- ribus apostoli et rerum omnium temperamento	25	On the sufferings, and the labors	518 14
		26	of the apostles, and all	
		27	things in moderation.	
xviii.	De separatione fidelium ab infidelibus et quod omnes scī templum sint dī	28	Of the separation of the faithful	519 14
		29	from the unfaithful, and that	
		30	all the saints are the temple	
		31	of God.	
xviii.	De integritate apostoli	32	Of the integrity of the Apostle.	520 12
xx.	De tribulatione pauli et comitum eius in ma- chedonia et consolatione	33	Of the distress of Paul,	520 26
		34	and his company in ma-	
		35	chedonia, and the consolation	

Line 1: excae~|||cantes in -e See prev. page: Line 35.

Line 4: Scripsit Ranke: M¹ & gloria

Line 6: Scripsit Ranke: corporis

Lines 13 & 14: Scripsit Ranke: M¹ excide~||runt

Line 19: Scripsit Ranke: M¹ facie, iugulato m

Line 22: Scripsit Ranke: M¹ renouatione ^{creaturae} et

Lines 22 & 23: Scripsit Ranke: M¹ reconcillatione,
perfossa lit. m

ex aduentu titi et corin-	1	from the coming of Titus, and	
thiorum emendatione	2	the coming of the correction of	
ueniente et tristitia se-	3	Corinthian, and the sorrow ac-	
cundum dñm et tristitia	4	cording to God, and the sorrow	
saeculi	5	of the world	
xxi. De ministerio quod fit in sc̄os	6	Of the ministry done for the saints.	523 3
xxii. De conlatione corinthioru ^m	7	Of the Corinthians' contributions	523 30
et aequalitate prout quis-	8	and equality, so far as	
que habuit et de ministe-	9	they had, and of minis-	
rio quod fit in sc̄os	10	tery which is made to the saints.	
xxiii. De armis carnalibus et de	11	Of the weapons of the flesh, and of	528 28
spiritalibus et apostoli	12	the spiritual, and power of the	
potestate et de his qui	13	apostles, and of those who	
se ipsos commendare	14	have attempted to commend	
conantur	15	themselves.	
xxiiii. De apostolo corinthios	16	Of the Apostle comparing the	531 2
uirgini comparante	17	Corinthians to a virgin	
et ^{ten} tenente ne quemad-	18	and ^{fearing} holding, lest just like	
modum serpens euu ^a	19	Eve, the serpent	
seduxit fallarentur	20	beguiled them into error.	
xxv. De integritate apostoli	21	Of the integrity of the Apostle.	531 15
xxvi. De pseudoapostolis et se-	22	Of the false apostles, and	532 21
ductoribus ecclesiaru ^m	23	seducers of the churches,	
et de apostolo ex neces-	24	and of the Apostle, of nec-	
sitate paulu ^m glorian-	25	essity, glorying only a	
te. Et passiones suas	26	little. And their sufferings,	
et labores ac pericula	27	and their labours, and the many	
plurima recensente	28	dangers recounted,	
et raptum se usque ad ter-	29	and Himself caught up to the	
tium caelum et paradisi	30	third heaven and paradise,	
sum post annos. xiiii	31	some 14 years ago,	
enarrante	32	he recalled.	
xxvii. De integritate apostoli	33	Of the integrity of the Apostle,	536 30
et seueritate acceptae	34	and of the severity of the power	
potestatis a dñō eis qui	35	received from the Lord, on them	

Line 18: Scripsit Ranke: ~~tenente~~ corr. e ~~tenente~~.
M¹ ^{ten}tenente

Line 25: Scripsit Ranke: M¹ ^{ten}paulu^m

paenitentiam non ege-
runt commēnante
xxviii. De apostolo corinthios
consolante.

.....

EXPL. BREBIS CORINTHIORYM

INC. CORPUS EPISTULAE

EIUSDEM II

.....

Paulus apostolus ihu xpi.
per uoluntatem dī et ti-
motheus frater eccle-
siae dī quae est corinthi-
cum scīs omnibus qui
sunt in uniuersa achaia
Gratia uobis et pax a dō pa-
tre nostro et dño ihu xpō
Benedictus dś et pater dñi
n ihu xpi., pater mise-
ricordiarum et dś totius
consolationis., qui
consolatur nos in omni
tribulatione nostra
Ut possimus et ipsi conso-
lari eos qui in omni praef-
sura sunt. per exhorta-
tionem quae exhorta-
mur et ipsi a dō., quo-
niam sicut abundant

1 that do not repent
2 is threatening.
3 Of the Apostle consoling the
4 Corinthians.

5

6

7 END. BREVIS OF CORINTHIANS

8

9 BEG. BODY OF THE EPISTLE

10

11 TO THE SAME 2ND

12

13

14

15

16 1 ¹ Paul, apostle of Jesus Christ,

17 by the will of God, and Ti-

18 mothy our brother: to the

19 church of God that is at Corinth,

20 with all the saints that

21 are in all Achaia:

22 2 Grace to you and peace from God our
23 Father, and from the Lord Jesus Christ.

24 3 Blessed be the God and Father of
25 our Lord Jesus Christ. The Father

26 of mercies, and the God of all

27 consolation. 4 Who

28 consoles us in all

29 our tribulation.

30 That we also may be able to con-

31 sole them who are in all

32 distress, by the encourage-

33 ment with which we ourselves

34 are encouraged by God. 5 For

35 as so abound in us

(16-35) 11 – 5a.

Line 2: Scripsit Ranke: commēnante

Line 7: Ranke writes CORINTHIORYM, but the ms. has
CORINTHIORYM. Either V or Y can be read as U.

Line 33: Scripsit Ranke: Man. inc. obelo adhibito mutavit
quae in qua

passiones xpi in nobis.	1	the sufferings of Christ:
ita et per xpm abundat	2	so also by Christ aboundeth
consolatio nostra.,	3	our consolation.
Sive autem tribulamur	4	⁶ Now whether we be afflicted,
pro uestra exhortatio-	5	it is for your encourage-
ne et salute., Sive exh-	6	ment and salvation: or whether we
tamur pro uestra exhorta-	7	be encouraged, it is for your en-
solatio ne et salute quae	8	^{consolation} couragment and salvation, which
operatur in tolerantia	9	worketh the enduring
e arundem passionum	10	of the same sufferings
quas et nos patimur.,	11	which we also suffer.
Et spes nostra firma ^{est} pro	12	⁷ And our hope ^{is} for
uobis., Scientes quonia ^m	13	you: We know that
sicut socii passionum es-	14	as you are partakers of the suffer-
tis ita et consolationis	15	ings, so shall ye be also of the
eritis	16	consolation.
II. Non enim uolumus igno-	17	⁸ For we would not have you
rare uos fratres de tri-	18	ignorant, brethren, of our tri-
bulatione nostra quae	19	bulation, which
facta est in asia., Quo-	20	came to us in Asia, that
niam supra modum gra-	21	we were pressed out of
uati sumus supra uirtu-	22	measure above our strength,
te. ita ut taederet nos	23	so that we were weary
etiam uiuere., Sed ipsi	24	even of life. ⁹ But we
in nobis ipsis responsu ^m	25	had in ourselves the answer
mortis habuimus. Ut	26	of death, that
non simus fidentes in	27	we should not trust in
nobis sed in dno qui sus-	28	ourselves, but in the Lord who
citauit mortuos., Qui	29	raiseth the dead. ¹⁰ Who hath
de tantis periculis eri-	30	delivered and doth deliver us
puit nos. et eruit in que ^m	31	out of so great dangers: in whom
speramus., Quoniam	32	we trust: That he
et adhuc eripiet. Adjuuan-	33	will yet also deliver us. ¹¹ You
tibus et uobis in oratio-	34	helping withal in
ne pro nobis., Ut ex mul-	35	prayer for us: that from the
R tarum personis facierum	R 1	efforts of many women, was made
eius quae in nobis est donationis.	R 2	for us is this gift,

(1-35) 1 5b – 11a.

Lines 7 & 8: Scripsit Ranke: C erasis vocc. exhortatione et salute posuit ^{consolatione}.

TAMUR PRO UESTRA CON
SOLATIONE ET QUAE

This is Vulgatisation, I translate the original with it.

Line 12: ^{est} is inserted between 'firma' and 'pro'.

Lines ~~R~~1 - ~~R~~2: Scripsit Ranke: ~~multorum facie~~
~~quae~~ in nobis est gratia, (next page, lines
1 & 2), quibus puncis accedit siglum ~~R~~ margini
illatum. Quo monitus C in marg. inferiore scripsit
~~mul-~~ || ~~tarum personis facierum-~~ || ~~eius quae in~~
~~nobis est donationis~~ Note: ~~multarum~~, (new) is
feminine, whereas ~~multorum~~, (original), is
masculine.

mŭltōrūm fāciāe quāe 1 many people, because of the
 in nōbīs ēst grātia. per 2 grace which is in us, by
 multos gratiae aqantur 3 many, thanks may be given
 pro nobis., Nam glō- 4 on our behalf. ¹² For our
 ria nostra haec est testi- 5 glory is this, the testi-
 monium conscientiae 6 mony of our conscience,
 nostrae quod in simpli- 7 that in simpli-
 citate et sinceritate dī 8 city and sincerity of God,
 Et non in sapientia carna- 9 And not in carnal wisdom,
 li. Sed in grātia dī conuer- 10 But in the grace of God, we have
 sati sumus in hoc mundo 11 conversed in this world:
 abundantius autem ad uō 12 and more abundantly *towards you*.
 iii. Non enim alia scribimus 13 ¹³ For we write no other things
 uobis quam que legistis 14 to you than what you have read
 et cognouistis., Spero 15 and understood. And I
 autem quod usque in fi- 16 hope that completely you
 nem. cognoscitis sicut 17 understand. ¹⁴ As also
 et cognouistis nos ex parte 18 you have understood us in part.
 Quia gloria uestra sumus 19 That we are your glory,
 sicut et uos nostra in die 20 as you also ours, in the day of our
 dñi nī ihū xpī. Et hac confi- 21 Lord Jesus Christ. ¹⁵ And in this
 dentia. Uolui prius ue- 22 confidence, I wished before to
 nire ad uos ut secundam 23 come to you, that second
 gratiam haberitis., 24 grace you might have a:
 Et per uos transirem in 25 ¹⁶ And to pass by you into
 machedoniam., Et ite- 26 Macedonia, and again
 rum a machedonia ueni- 27 from Macedonia to come
 re ad uos. Et a uobis dedu- 28 to you. And by you be brought
 ci in iudaeam., Cum 29 into Judea. ¹⁷ Whereas then
 hoc erqo uoluissē nū^m 30 I was thus minded, did I use
 quid leuitate usus sum 31 levity? Or, the things that I pur-
 aut quae cogito secun- 32 pose, do I purpose according to
 dum carnem cogito ut 33 the flesh, that there should be with
 sit apud me est. *est. non. non.* 34 me, yea *for yea*, and nay *for nay*?
 Fidelis autem dñs quia sermo 35 ¹⁸ But God is faithful, for our

(1-35) 1 11b – 18a.

Lines 1 & 2: Scripsit Ranke: mŭltōrūm fāciāe quāe in
 nōbīs ēst grātia, quibus puncis accedit siglum *R*
 margini illatum. (See footnote for Lines *R*₁ - *R*₂ on the
 previous page), quomonus C in marg. inferiore scripsit:
mul- || tarum personis facierum || eius quae in
nobis est donationis.

Line 15: Scripsit Ranke: cognoscitis [ut videtur] mut. in
 cognouistis (Present changed to better perfect).

Line 16: in finem, :: 'to the end' better as 'completely'.

Line 17: Vulgate has cognoscetis :: 'shall understand'.

Line 34: Scripsit Ranke: C erasis originalibus [*me*] *est. est.*
non. non. (*et* is altered to *est*, and *non* is added.)

noster qui fit apud uos	1	preaching which was to you,
non est in illo est et non.	2	was not, it is, and it is not.
¶ I enim filius ih̄s xp̄s qui	3	¹⁹ For the Son of God, Jesus
in uobis est qui per nos	4	Christ who was preached among
praedicatus est per me	5	you by us, by me,
et siluanum. et timothe-	6	and Sylvanus, and Timothy,
um. non fuit est. et non.	7	was not, Yes and No,
sed est in illo fuit., Quod [†]	8	but, Yes, was in him. ²⁰ For
quod [†] enim promissiones	9	all the promises of the
dn̄i sunt in illo est., Ideo	10	Lord are in him, Yes; therefore
et per ipsum amen dō	11	also by him, amen to God,
ad gloriā nostrā.,	12	unto our glory.
Qui autem confirmat nos	13	²¹ Now he that confirmeth us with
uobiscum xp̄s dn̄s et qui	14	you in Christ, the Lord, and who
unxit nos d̄s., Et qui	15	anointed us, is God ²² And who
signauit nos et dedit pi-	16	hath sealed us, and given the
nus xp̄m in cordibus nostris	17	pledge of Christ in our hearts.
iii. Ego autem testem dn̄m inuo-	18	²³ But I call God to witness
co in animā meā.,	19	upon my soul:
quod. parcens uobis non ue-	20	That to spare you, I came
ni ultra corinthum non	21	not any more to Corinth: not
quia dominamur fidei	22	because we rule over your
uestrae sed adiutores	23	faith: ²⁴ but we are helpers
sumus gaudii uestri. Fide	24	of your joy: For in
enim statis	25	faith you stand.
v. Statui autem hoc ipse apud	26	² ¹ But I determined this for
me ne iterum ⁱⁿ tristitia ^m	27	myself, lest again with ⁱⁿ sorrow
uenirem ad uos., Si eni ^m	28	I come to you. ² For if
ego contristo uos et qui	29	I make you sorrowful, who is
est qui me laetificet	30	he then that can make me glad,
nisi qui contristatur ex me	31	but who is saddened by me?
Et hoc ipsum scripsi uobis	32	³ And I wrote this same to you;
ut non cum uenero tris-	33	that I may not, when I
titiā super tristitiā	34	come, have sorrow upon
habeam., De quibus	35	sorrow, From them

(1-25) 1 18b – 24. (26-35) 2 1 – 3a.

Lines 8 & 9: Scripsit Ranke: quod[†] ~ || quod[†]Line 27: Scripsit Ranke: C vel fort. S iterumⁱⁿ

oportuerat me gaudere	1	of whom I ought to rejoice:
CONFIDENS IN OMNIBUS UO-	2	Having confidence in you
BIS. quia meum gaudium	3	all, that my joy
omnium uestrum est	4	is the joy of you all.
Nam ex multa tribulatio-	5	⁴ For out of much afflic-
ne et angustia cordis	6	tion and anguish of heart,
scripsi uobis per multas	7	I wrote to you with many
lacrimas,, Non ut con-	8	tears: not to cause you
tristemini. Sed ut sciatis	9	sorrow: but that you might
quam caritatem habeo	10	know the charity I have more
abundantius in uobis,,	11	abundantly towards you.
Si quis autem contristauit	12	⁵ And if any one have caused
non me contristauit,,	13	grief, he hath not grieved me;
sed ex parte. ut non hōne-	14	but in part, that I may not
rem omnes uos,, Suff-	15	burden you all. ⁶ To him who
ficat illi qui eiusmodi est	16	is such a one, this rebuke is
oburgatio haec quae fit	17	sufficient, which is given
a pluribus,, Ita ut e con-	18	by many: ⁷ So that on the con-
trario magis donetis	19	trary, you should rather forgive
et consolemini,, Ne p̄r-	20	him and comfort him, lest per-
te abundantiori tristitia	21	haps such a one be
absorbeat qui eiusmodi	22	swallowed up with overmuch
est,, Propter quod	23	sorrow. ⁸ Wherefore, I beseech
obsecro uos ut confir-	24	you, that you would confirm
metis in illum caritate ^m	25	your charity towards him.
Ideo enim et scripsi ut co-	26	⁹ For to this end also did I write,
noscam experimentum	27	that I may know the experiment
uestrum an in omnibus	28	of you, whether you be
oboedientes sitis,, Cui	29	obedient in all things. ¹⁰ And
autem aliquid donastis	30	whom you have pardoned, I too
et ego,, Nam et ego quod	31	pardon. For, what I pardoned,
donavi. si quid donavi	32	if I pardoned any thing, for your
propter uos in persona	33	sakes have I done it in the person
xpi. ut non circumuenia-	34	of Christ. ¹¹ That we be not
mur a satana. non eni ^m	35	overreached by Satan. For we

(1-35) 2 3b – 11a.

Lines 14 & 15: Scripsit Ranke: V^s mut. hōnorem in
ōnerem. hōnorem :: honour makes no sense.

Lines 18 & 19: Scripsit Ranke: e contrario¹⁰ Vulgate does
not supports this edit, so it should be ignored.

IGNORAMUS COGITATIONES EIVS,,	1 are not ignorant of his 2 devices.
VI. Cum uenissem autem troade	3 ¹² And when I was come to Troas
propter euangelium xpi	4 for the gospel of Christ,
et ostium mihi apertum	5 and a door was opened unto me
esset in dño. Non habui re-	6 in the Lord, ¹³ I had no rest
quiem spiritui meo. eo	7 in my spirit, be-
quod non inuenerim titu ^m	8 cause I found not Titus
fratrem meum,, Sed	9 my brother. But
uale faciens eis profes-	10 bidding them farewell, I went
tus sum in macedonia ^m	11 into Macedonia.
dō autem gratias qui sem-	12 ¹⁴ Now thanks be to God, who al-
per triumphat nos in xpo	13 ways maketh us exult in Christ
ihu. et odorem notitiae	14 Jesus, and manifesteth the
suae manifestat per nos	15 odour of his knowledge by us
in omni loco,, Quia xpi	16 in every place. ¹⁵ For we are the
bonus odor sumus dō in his	17 good odour of Christ unto God, in
qui salui fiunt. et in his qui	18 them that are saved, and in them
pereunt,, Aliis quidem	19 that perish. ¹⁶ To the one indeed
odor mortis in mortem	20 the odour of death unto death.
Aliis quidem odor uitae in ui-	21 But to the others the odour of life
tam,, Et ad haec quis ta ^m	22 unto life. And for this who is so
idoneus,, Non enim su-	23 sufficient? ¹⁷ For we are
mus sicut plurimi adulte-	24 not as many, adulte-
rantes uerbum dī sed ex	25 rating the word of God; but with
sinceritate sicut ex dō co-	26 sincerity, as from God, before
ram dō in xpo ihu loquimur	27 God, in Christ Jesus we speak.
VII. Incipimus autem nosmet	28 ³ ¹ Do we begin again to
ipsos commendare,, Aut	29 commend ourselves? Or
numquid ne gemus sicut	30 do we actually need as some
quidam commendaticiis	31 others epistles of commendation
epistulis ad uos aut ex uobis	32 to you, or from you?
Epistula nostra uos estis	33 ² You are our epistle
in xpo. scripta in cordibus	34 in Christ, written in our
nostri quae scitur	35 hearts, which is known

Lect. in
quadra-
gesima
ieiunio. x

(1-27) 2 11b – 17. (28-35) 3 1 – 2a.

Line 26: Scripsit Ranke: C vocabulo **inceritate** ad marg.
literam **s** praemisit.

et Legitur,, Ab omnibus
 hominibus manifestati
 quoniam epistula estis
 xpi ministrata a nobis
 et scripta,, Non atra-
 mento sed spu di uiui,,
 Non in tabulis lapidaeis
 sed in tabulis cordis car-
 nalibus
 viii. Fiduciam autem talem
 habemus per xpm ad dm
 Non quod sufficientes
 simus cogitare aliquid
 a nobis quasi ex nobis
 Sed sufficientia nostra
 ex do est,, Qui et idoneos
 nos fecit ministros no-
 ui testamenti,, Non
 littera sed spu,, Littera
 enim occidit sps aute^m
 uiuificat,, Quod si mi-
 nistratio mortis. Littera
 deformata in lapidi-
 bus. fuit in gloria. ita ut
 non possent intendere
 fillis israhel. in faciem
 moysi propter gloriam
 uultus eius quae euacuatur
 Quomodo non magis minis-
 tratio. sps erit in gloria
 Nam si ministerio dam-
 nationis gloria est,,
 Multo magis abundat mi-
 nisterium iustitiae
 in gloria,, Nam nec

1 and read, By all
 2 men: ³ Being manifested,
 3 that you are the epistle
 4 of Christ, ministered by us,
 5 and written: Not with ink,
 6 but with the Spirit of the living God:
 7 Not in tables of stone,
 8 but in the fleshly tables
 9 of the heart.
 10 ⁴ And such confidence
 11 we have, through Christ, in God.
 12 ⁵ Not that we are sufficient
 13 to think any thing
 14 of ourselves, as of ourselves:
 15 But our sufficiency is
 16 from God. ⁶ The same ~~Who~~ ^{fit} who also
 17 hath made us ministers of the
 18 new testament, not in the
 19 letter, but in the spirit. For
 20 the letter killeth, but the spirit
 21 quickeneth. ⁷ Now if the mi-
 22 nistration of death, engraven
 23 with letters upon stones,
 24 was glorious, so that
 25 the children of Israel could not
 26 steadfastly behold, the face of
 27 Moses for the glory of his
 28 countenance, which is made void:
 29 ⁸ How shall not the ministra-
 30 tion of the spirit be rather in glory?
 31 ⁹ For if the ministration of con-
 32 demnation be glory;
 33 Much more the mi-
 34 nistration of justice aboundeth
 35 in glory. ¹⁰ For even

(1-35) 3 2b – 10a.

Line 16: There is an erasure here, id.... changed to idoneos :: 'fit, suitable'. Only idem :: 'the same' fits here making any sense. Ranke does not comment.'

Line 31: Scripsit Ranke: C originale lectionem MINISTERIO mut. in MINISTERIO No effect on the English.

GLORIFICATUM EST QUOD CLA-	1	that which was glorious
RUIT IN HAC PARTE. PROPTER	2	in this part was not glorified, by
EXCELLENTEM GLORIAM.,	3	reason of the glory that excelleth.
SI ENIM QUOD EUACUATUR	4	¹¹ For if that which is done
PER GLORIAM EST. MULTO	5	away was glorious, much
MAGIS QUOD MANET IN GLOR-	6	more that which remaineth is
RIA EST	7	in glory.
VIII. HABENTES IGITUR TALEM	8	¹² Having therefore such
SPERM MULTA FIDUCIA UTIMUR	9	hope, we use much confidence:
ET NON SICUT MOYSES PONE-	10	¹³ And not as Moses put
BAT VELAMEN SUPER FAC-	11	a veil upon his
CIEM SUAM UT NON INTEN-	12	face, that the children of Israel
DERENT FILII ISRAEL. IN FAC-	13	might not steadfastly look; On the
CIEM EUS QUOD EUACUATUR	14	face of that which is made void,
SED OBTVSI SUNT SENSUS	15	¹⁴ But their senses were
EORUM., USQUE IN HO-	16	made dull. For, until this
DIERNUM ENIM DIEM. ID	17	present day, the
IPSUD. VELAMEN. IN LECTIO-	18	selfsame veil, in the read-
NE VETERIS TESTAMENTI	19	ing of the old testament,
MANET. NON REVELATUM	20	remaineth, not taken away
QUONIAM. IN XPO EUACUATUR	21	because, in Christ it is made void.
SED USQUE IN HODIERNUM	22	¹⁵ But even until this
DIEM CUM LEGITUR. MOY-	23	day, when Moses is
SES VELAMEN EST POSITU ^m	24	read, the veil is
SUPER COR EORUM., CUM	25	upon their hearts. ¹⁶ But
AUTEM CONVERSUS FUERIT	26	when they shall be converted
AD DM AMFERTUR VELAMEN	27	to God, the veil shall be taken away.
DNS AUTEM SPS EST. UBI AUT ^m	28	¹⁷ Now the Lord is Spirit. And where
SPS DNI IBI LIBERTAS., †	29	the Lord's Spirit is, there is liberty. †
NOS UERO OMNES REVELATA	30	¹⁸ But we all beholding
FACIE GLORIAM DNI SPECU-	31	the glory of the Lord with
LANTES IN EANDEM IMAGI-	32	open face, are transformed
NEM TRANSFORMAMUR	33	into the same image
A CLARITATE IN CLARITATE ^m	34	from glory to glory,
TAMQUAM A DNI SPU.,	35	as by the Spirit of the Lord.

(1-35) 3 10b – 18.

Line 16 & 17: Scripsit Ranke: [ho-||diernum] enim
diem 'enim' is marked for deletion, but Vulgate
witnesses the word, so let it stand.

Ideo habentes hanc minis-
 trationem iuxta quod
 misericordiam conse-
 cuti sumus non deficimus
 sed abdicamus occulta
 dedecoris,, Nonambu-
 lantes in astutia· neque
 adulterantes uerbum dī
 sed in manifestatione
 ueritatis,, Commem-
 dantes nosmet ipsos
 ad omnem conscientiam^{hominum}
 coram dō
x· Quod si etiam opertum
 est euangelium nostrum
 in his qui pereunt est
 opertum,, In quibus
 dēs huius saeculi excaeca-
 uit mentes infidelium
 ut non fulgeat inlumi-
 natio euangelii· gloriae
 xpī· qui est imago dī,, Non
 enim nosmet ipsos prae-
 dicamus sed ihm xp̄m
 dñm n^{ostm},, Nos autem
 seruos uestros per xp̄m
Quoniam dēs qui dixit de te-
 nebris lumen splendes-
 cere· qui inluxit in cor-
 dibus nostris ad inlumi-
 nationem scientiae
 claritatis dī in facie xpī
 ihū,, habemus autem
 thesaurum istum in ua-
 sis fictilibus ut sublimitas

1 **4** ¹ Therefore, seeing we have
 2 this ministration, according
 3 as we have obtained
 4 mercy, we faint not;
 5 ² But we renounce the hidden
 6 things of dishonesty. Not liv-
 7 ing in craftiness, nor
 8 adulterating the word of God;
 9 but by manifestation
 10 of the truth commen-
 11 ding ourselves
 12 to every conscience,^{of man}
 13 in the presence of God.
 14 ³ And if our gospel
 15 be also hid,
 16 it is hid to them that
 17 are lost, ⁴ In whom
 18 the god of this world hath blinded
 19 the minds of unbelievers, that
 20 the light of the gospel, the glory
 21 of Christ, who is the image of God,
 22 should not shine unto them. ⁵ For
 23 we preach not ourselves,
 24 but Jesus Christ
 25 our Lord. And ourselves
 26 your servants through Christ.
 27 ⁶ For God, who commanded
 28 the light to shine out of dark-
 29 ness, hath shined in our
 30 hearts, to give the light
 31 of the knowledge of the
 32 glory of God, in the face of Christ
 33 Jesus. ⁷ But we have
 34 this treasure in earthen
 35 vessels, that the excellency

in epi-
 fania
 mane

(1-35) 4 1 – 7a.

Line 12: Scripsit Ranke: C ad marg. [CONSCIENTIAM]
 hominum

SIT VIRTUTIS DĪ ET NON EX
 NOBIS,, IN OMNIBUS TRI-
 BULATIONEM PATIMUR
 SED NON ANGSTIAMUR
 OPERIAMUR SED NON DES-
 TITUIMUR. PERSECUTIONEM
 PATIMUR SED NON DE-
 RELINQUIMUR,, DEICI-
 MUR SED NON PERIMUS
 SEMPER MORTIFICATIONE^m
 IHŪ IN CORPORE NOSTRO
 CIRCUMFERENTES UT ET
 VITA IHŪ IN CORPORIBUS
 NOSTRIS MANIFESTETUR
 XI. SEMPER ENIM NOS QUI VIVI-
 MUS IN MORTEM TRADIMUR
 PROPTER IHŪ. UT ET VITA
 IHŪ MANIFESTETUR IN CAR-
 NE NOSTRA MORTALI,,
 ERGO MORS IN NOBIS OPERA-
 TUR. VITA AUTEM IN VOBIS
 HABENTES AUTEM EUNDĒM
 SPĒM FIDEI SICUT SCRIP-
 TUM EST,,
 CREDIDI PROPTER QUOD LO-
 CUTUS SUM. ET NOS CREDI-
 MUS PROPTER QUOD ET LO-
 QUIMUR,, SCIENTES QUO-
 NIAM QUI SUSCITAVIT IHŪ
 ET NOS CUM IHŪ SUSCITAVIT
 ET CONSTITUIT VOBISCUM
 OMNIA ENIM PROPTER VOS.
 UT GRATIA ABUNDANS. PER
 MULTOS GRATIARUM AC-
 TIONE ABUNDET IN GLO-

1 may be of the power of God, and
 2 not of us. ⁸ In all things
 3 we suffer tribulation,
 4 but are not distressed; we
 5 are straitened, but are not des-
 6 titute; ⁹ We suffer
 7 persecution, but are not
 8 forsaken; we are cast
 9 down, but we perish not:
 10 ¹⁰ Always bearing about
 11 in our body the mortification
 12 of Jesus, that the
 13 life also of Jesus may be made
 14 manifest in our bodies.
 15 ¹¹ For we who live are always de-
 16 livered unto death
 17 for Jesus' sake; that the life also of
 18 Jesus may be made manifest in
 19 our mortal flesh.
 20 ¹² So then death worketh in us,
 21 but life in you.
 22 ¹³ But having the same
 23 spirit of faith, as it is
 24 written:
 25 I believed, for which cause
 26 I have spoken; we also be-
 27 lieve, for which cause we speak
 28 also: ¹⁴ Knowing that
 29 he who raised up Jesus,
 30 will raise us up also with Jesus,
 31 and place us with you.
 32 ¹⁵ For all things are for your sakes;
 33 that the grace abounding through
 34 many, may abound in
 35 thanksgiving unto the glory

IN P-
 SAL-
 MO
 CXV

(1-35) 4 7b – 15a.

riam dī,, propter quod	1	of God. ¹⁶ For which cause
non deficiamus,, Sed Li-	2	we faint not; but though
cet his qui foris est. nos-	3	the outward appearance of
ter homo corrumpitur.	4	our humanity is corrupted,
tamen his qui intus est	5	yet that which is inward
renouatur de die in die	6	is renewed from day to day.
I d enim quod in praesenti	7	¹⁷ For that which is at
est momentaneum.	8	present momentary
et leue tribulationis	9	and light of our tri-
nostrae,, Supra mo-	10	bulation, worketh
dum in sublimitatem	11	for us above measure
aeternum gloriae. pon-	12	exceedingly an
du operatur in nobis,,	13	eternal weight of glory.
N on contemplantibus	14	¹⁸ While we look not
nobis quae uidentur.	15	at what are seen,
sed quae non uidentur,,	16	but at what are not seen.
Q uae enim uidentur tem-	17	For what are seen, are
poralia sunt quae aūte ^m	18	temporal; but what
non uidentur aeterna	19	are not seen, are
sunt †	20	eternal. †
xii. Scimus enim quoniam	21	5 ¹ For we know that
si terrestris domus	22	if our earthly
nostra huius habitatio-	23	house of this habita-
nis dissoluatur quod ae-	24	tion be dissolved, that
dificationem ex dō ha-	25	we have a building of
beamus domum non ma-	26	God, a house not made
nu factam aeternam	27	with hands, eternal
in caelis,, Nam et in	28	in heaven. ² For in this
hoc in gemescimus,, ha-	29	also we groan, desiring
bitationem nostram	30	to be clothed upon with
quae de caelo est super-	31	our habitation that
indui cupientes. si tamen	32	is from heaven, ³ yet so
uestiti non nudi inue-	33	that we be found clothed,
niamur,, Nam et qui	34	not naked. ⁴ For we also,
sumus in hoc habitaculo	35	who are in this house,

(1-20) 4 15b – 18. (21-35) 5 1 – 4a.

INCEMESCIMUS GRAUATI	1	do groan, being burdened;
eo quod nolumus expolia-	2	because we would not be un-
ri sed superuestiri ut ab-	3	clothed, but clothed upon, that
sorbeatat quod mortale	4	that which is mortal may be
est in uita,, Qui autem	5	swallowed up by life. ⁵ Now he
effecit nos in hoc ipsum	6	who maketh us for this very thing,
ds qui dedit nobis. pignus spu	7	is God, who pledges us this Spirit.
xiii. Audentes igitur semper	8	⁶ Confident therefore always,
et scientes quoniam dum	9	and knowing that, while
sumus in corpore pere-	10	we are in the body, we are
grinamur a dño,, Per	11	absent from the Lord. ⁷ For
fide enim ambulamus	12	we live by faith,
et non per speciem,, Au-	13	and not by sight. ⁸ But
demus autem et bonam	14	we are confident, and having ^e
uoluntatem habemus	15	a good will to be absent
magis peregrinari a cor-	16	rather from the
pore et praesentes esse	17	body, and to be present with
ad dñm,, Et ideo conten-	18	the Lord. ⁹ And therefore we
dimus siue absentes si-	19	labour, whether absent or
ue praesentes placere	20	present, to please
illi,, Omnes enim nos	21	him. ¹⁰ For we must all be
manifestari oportet. an-	22	manifested before the judge-
te tribunal xpi,, Ut re-	23	ment seat of Christ, that every
ferat unusquisque propria	24	one may receive the proper things
corporis prout cessit.	25	of the body, according as he hath
siue bonum siue malum,,	26	done, whether it be good or evil.
xiiii. Scientes ergo timorem	27	¹¹ Knowing therefore the fear
dñi. hominibus suademq	28	of the Lord, we use persuasion to men;
dō autem manifesti sumq	29	but to God we are manifest.
Spero autem et in consci-	30	And I trust also that in
entis uestris manifes-	31	your consciences we
tos nos esse	32	are manifest.
xv. Non iterum nos commen-	33	¹² We commend not ourselves
damus uobis,, Sed oc-	34	again to you, but give
cansione damus glorandi	35	you occasion to glory

(1-35) 5 4b – 12a.

Line 15: Scripsit Ranke: habemus in rasura alius formae
fort. habentes scriptum est.

pro nobis. ut habeatis ad
 eos qui in facie gloriantur
 et non in corde. Siue
 enim mente excidimus
 dō. siue sobrii sumus vo-
 bis caritas enim xpi ur-
 get nos. ^{judicantes} Aestimantes
 hoc quoniam si unus pro
 omnibus mortuus est
 ergo omnes mortui sunt.
 Et pro omnibus mortuus
 est. ^{ut} Et qui uiuunt iam
 non sibi uiuant sed ei qui
 pro ipsis mortuus est
 et resurrexit.
 xvi. ^{ex hoc} Itaque nos ^{ex hoc} neminem no-
 uimus secundum carne^m
 Et si cognouimus secundu^m
 carnem xpm. sed nunc
 iam non nouimus. Si qua
 ergo in xpo noua creatu-
 ra uetera transierunt.
 ecce facta sunt noua.
 Omnia autem ex dō qui re-
 conciliauit nos sibi per
 xpm et dedit nobis minis-
 terium ^{reconciliationis} ^{reconciliationis}
 quoniam quidem dō erat in
 xpo mundum reconcili-
 ans sibi. Non reputans
 illis delicta ipsorum et
 posuit in nobis uerbum
 reconciliationis. Pro
 xpo ergo legationem fun-
 gimur tamquam dō.

1 for us; that you may have some-
 2 thing to tell those who glory in show,
 3 but not in the heart. ¹³ For whether
 4 we be moved to ecstasy, it is to
 5 God; or whether we be sober, it is for
 6 you, ¹⁴ For the charity of Christ
 7 presseth us. ^{judging} Estimating
 8 this, that if
 9 one died for all,
 10 then all were dead.
 11 ¹⁵ And he died for
 12 all; ^{that} they also who live, may
 13 not now live to themselves, but
 14 unto him who died for them,
 15 and rose again.
 16 ^{from this,} Wherefore ^{we know}
 17 no man according to the flesh.
 18 And if we have known Christ
 19 according to the flesh; but now
 20 we know him so no longer. ¹⁷ If then
 21 any be in Christ a new creature,
 22 the old things are passed away,
 23 behold things are made new.
 24 ¹⁸ But all things are of God, who
 25 hath reconciled us to himself by
 26 Christ; and given to us the mini-
 27 ^{stry} ^{reconciliationis} of reconciliation.
 28 ¹⁹ For God indeed was in
 29 Christ, reconciling the world to
 30 himself, not imputing
 31 to them their sins; and
 32 he hath placed in us the word
 33 of reconciliation. ²⁰ For
 34 Christ therefore we are ambassa-
 35 dors, God, as it were,

(1-35) 5 12b – 20a.

Line 7: Scripsit Ranke: C ad marg. [nos,] ^{judicantes}.
 Vulgate supports the original, so ignore edit.

Line 12: Scripsit Ranke: ^{ut} inter ^{est}, et ^{et} post
 scriptionem textus ingestum est, ita ut plena
 certitudine non gaudeat.

Line 16: Scripsit Ranke: [^{ex hoc} ^{nos} ^{neminem}] correctura
 manus incertae. Vulgate supports, Douay corrected.

Lines 26 & 27: Scripsit Ranke: ^{ministerium} obelis
 adhibitis ab incerto mut. in ^{mysterium}. Vulgate
 supports original, so ignore edit.

exhortante per nos,,
Obssecramus pro xpo re-
 conciliari dō,, Eum qui
 non nouerat peccatum
 pro nobis peccatum fecit
 ut nos efficeremur ius-
 titia dei in ipso,, Adiuuan-
 tes autem et exhortamur
 ne in uacuum gratia dī
 recipiatis.

IN ESA-
 IA PROF.

Ait enim tempore accepto
 exaudiui te et in die salu-
 tis adiuuaui te

XVII.
 Lect. in
 caput qua-
 dragesime

Ecce nunc tempus accep-
 tabile. ecce nunc dies
 salutis,, **N**emini dan-
 tes ullam offensionem.
 ut non uituperetur mi-
 nisterium nostrum,,

Sedⁱⁿ omnibus exhibeamus
 nosmet ipsos sicut dī
 ministros. in multa pa-
 tientia. in tribulationi-
 bus. in necessitatibus.
 in angustis. in plagis.
 in carceribus. in sedi-
 tionibus. in laboribus. in ui-
 gilis. in ieiuniis. In casti-
 tate. in scientia. in lon-
 ganimitate. in spū sō
 in suauitate. In caritate
 non ficta. In uerbo ueri-
 tatis. In uirtute dī,,

Per arma iustitiae a dex-
 tris et sinistris,, **P**er glo-

1 exhorting by us.

2 For Christ, we beseech you, be
 3 reconciled to God. ²¹ Him, who
 4 knew no sin,
 5 he hath made sin for us,
 6 that we might be made the jus-
 7 tice of God in him. ⁶ ¹ And
 8 we helping do exhort you, that
 9 you receive not the grace of God
 10 in vain.

² For he saith: In an accepted time
 12 I heard thee; and in the day of sal-
 13 uation I helped thee.

Behold, now is the acceptable
 14 time; behold, now is the day of
 15 salvation. ³ Give not
 16 offence to any man,
 17 that our ministry
 18 be not blamed:

⁴ Butⁱⁿ all things let us exhibit
 20 ourselves as the
 21 ministers of God, in much pa-
 22 tience, in tribula-
 23 tion, in necessities,
 24 in distresses, ⁵ in floggings,
 25 in imprisonment, in sedi-
 26 tions, in labours, in vi-
 27 gils, in fastings, ⁶ In chas-
 28 tity, in knowledge, in long-
 29 suffering, in the Holy Ghost,
 30 in sweetness, in charity
 31 unfeigned, ⁷ in the word of
 32 truth, in the power of God.

34 By the armour of justice on the right
 35 hand and on the left; ⁸ By hon-

(1-7a) 5 20b – 21. (7b-35) 6 1 – 8a.

Line 20: Scripsit Ranke: Inc. Sedⁱⁿ omnibus

RIAM ET IGNOBILITATE,,	1	our and dishonour,
PER INFAMIAM ET BONAM	2	By infamy and good
FAMAM,, UT SEDUCTORES	3	report; as deceivers,
ET UERACES,, SICUT QUI IS-	4	and yet true; as one who is un-
NOTI ET COGNITI,, QUASI	5	known, and yet known; ⁹ As
MORIENTES ET ECCE UIUIMUS	6	dying, and behold we live;
UT CASTIGATI ET NON MORTI-	7	As chastised, and not
FIGATI,, QUASI TRISTES	8	killed. ¹⁰ As sorrowful,
SEMPER AUTEM GAUDENTES	9	yet always rejoicing;
SICUT EGENTES MULTOS AU-	10	As needy, yet
TEM LOCUPLETANTES,, TAM-	11	enriching many; as
quam nihil habentes ET	12	having nothing, and
omnia possidentes†	13	possessing all things.†
xviii. OS nostrum patet ad uos	14	¹¹ Our mouths are open to you:
O. chorinthe. cor nostrum	15	O ye Corinthians, our hearts
dilatatum est. Non an-	16	are enlarged. ¹² You are
gustiamini in nobis. an-	17	not straitened by us, but
gustiamini autem in uis-	18	by your very souls you
ceribus uestris,, Ean-	19	are straitened. ¹³ But
dem autem habentes re-	20	having the same re-
munerationem tamquam	21	compense, as to my child-
filii dico,, Dilatamini	22	ren I speak: Enlarge also your
et uos nolite iugum ducere	23	selves, ¹⁴ do not be led by the
cum infidelibus,,	24	yoke with unbelievers.
Quae enim participatio ius-	25	For what participation hath jus-
titiae cum iniquitate	26	tice with injustice?
aut quae societas luci ad	27	or what fellowship hath light
tenebras,, Quae aute	28	with darkness? ¹⁵ And what
conuentio xpi ad beliar	29	concord hath Christ with Belial?
aut quae pars fidei cum	30	Or what part hath the faithful with
infidele,, Qui autem	31	the unbeliever? ¹⁶ And what
consensus templo di cu	32	agreement hath God's temple with
idolis,, Vos enim estis	33	idols? For you are the
templum di uiui sicut di-	34	temple of the living God; as
cit ds	35	God saith:

(1-35) 6 8b – 16a.

Lines 22b - 24: **DILATAMINI**: C.F. does not have the context break where the modern verse boundary stands.

however, the context break in C.F. makes better sense, and in the English should start with 'Enlarge'.

IN NU-
MERI

„ QUONIAM INHABITABO IN ILLIS
 „ ET INAMBULABO INTER EOS
 „ ET ERO ILLORUM D^s ET IPSI ERUNT
 „ MIHI POPULUS,, PROPTER
 „ QUOD EXITE DE MEDIO EORUM
 „ ET SEPARAMINI DICIT D^{ns}
 „ ET IMMUNDUM NE TETIGERITIS
 „ ET EGO RECIPIAM VOS ET ERO
 „ VOBIS IN PATREM ET VOS ERI-
 „ TIS MIHI IN FILIOS ET FILIAS
 „ DICIT D^{ns} OMNIPOTENS

IN ESA-
IA PROF.

XVIII. HAS ICITUR HABENTES PRO-
 MISSIONES CARISSIMI. MUN-
 DEMUS NOS AB OMNI INQUI-
 NAMENTO CARNIS,, ET S^{ps}
 PERFICIENTES SCⁱIFICATIO-
 NEM IN TIMORE Dⁱ, CAPITE
 NOS,, NEMINEM LAESIMUS
 NEMINEM CORRUPIMUS
 NEMINEM CIRCUMUENIMUS

NON AD CONDEMNATIONEM
 DICO,, PRAEDIXI ENIM QUOD
 IN CORDIBUS NOSTRIS ESTIS
 AD COMMORIENDUM ET AD
 CONUIUENDUM

XX. MULTA MIHI FIDUCIA EST APUD
 VOS MULTA MIHI GLORIATIO
 PRO VOBIS,, REPLETUS
 SUM CONSOLATIONEM,,

SUPERABUNDO GAUDIO IN OM-
 NI TRIBULATIONE NOSTRA

NAM ET CUM VENISSEMUS MAC-
 CHEDONIAM NULLAM REQUI-
 EM HABUIT CARO NOSTRA.
 SED OMNEM TRIBULATIONE^m

1 "I will dwell in them,
 2 and live among them;
 3 And I will be their God, and they will
 4 be my people. ¹⁷ Wherefore,
 5 Go out from among them,
 6 and be ye separate," saith the Lord,
 7 "And touch not the unclean thing:
 8 ¹⁸ And I will receive you. And will be
 9 a Father to you: and you shall be
 10 my sons and daughters,"
 11 saith the Lord Almighty.

12 7 ¹ Having therefore these pro-
 13 mises, dearly beloved, let us
 14 cleanse ourselves from all defile-
 15 ment of the flesh. And of the
 16 spirit, perfecting sanctifica-
 17 tion in the fear of God. ² Receive
 18 us. We have injured no man:
 19 we have corrupted no man:
 20 we have overreached no man.
 21 ³ I speak not this to your condemna-
 22 tion. For we have said before that
 23 you are in our hearts:
 24 to die together and to
 24 live together.

26 4 Great is my confidence with
 27 you: great is my glorying
 28 for you. I am filled
 29 with comfort:

30 I exceedingly abound with joy in
 31 all our tribulation.

32 5 For also, when we were come
 33 into Macedonia, our
 34 flesh had no rest:
 35 but we suffered all tribu-

(1-11) 6 8b - 18. (12-35) 7 1 - 5a.

passi· foris pugnae intus
 timores,, Sed qui con-
 solatur humiles· Conso-
 latus est et nos dñs in aduen-
 tum titi,, Non solum
 autem in aduentum eius
 sed etiam in solacio quo
 consolatus est in ^u nobis
 Referens nobis uestrum
 desiderium· uestrum fle-
 tum· uestram aemulatio-
 nem pro me· Ita ut magis
 gauderem,, Quoniam
 etsi contristavi uos in
 epistula non me paenitet
 et si paeniteret,, Videns
 enim quod epistula illa
 etsi ad horam uos contris-
 tauit Nunc gaudeo,, Non
 quia contristati estis
 sed quia contristati estis
 ad paenitentiam,, Con-
 tristati enim estis se-
 cundum dñm ut in nullo
 detrimentum patiamini
 ex nobis,, Quae enim
 secundum dñm tristitia
 est paenitentiam in sa-
 lutem stabilem opera-
 tur,, Saeculi autem tris-
 titiam mortem operatur
 Ecce enim hoc ipsum secun-
 dum dñm contristari uos
 quantum in uobis opera-
 tur sollicitudinem

1 lation. Combats without: fears
 2 within. ⁶ But God, who com-
 3 forteth the humble, com-
 4 fortified also us by the coming
 5 of Titus. ⁷ And not
 6 by his coming only,
 7 but also by the consolation where-
 8 with he was comforted by ^{you} us,
 9 Relating to us your
 10 desire, your mourn-
 11 ing, your zeal
 12 for me: so that I rejoiced
 13 the more. ⁸ Because
 14 even if I saddened you by my
 15 epistle, I do not repent,
 16 and if I did repent, seeing
 17 then that the same epistle,
 18 even if it for a time saddened
 19 you, ⁹ now I am glad: not
 20 because you were made sorrowful,
 21 but because you were made
 22 sorrowful unto penance. For
 23 you were made sorrowful ac-
 24 cording to God, that you
 25 might suffer damage
 26 by us in nothing. ¹⁰ For the
 27 sorrow that is according
 28 to God worketh penance,
 29 steadfast unto salva-
 30 tion: but the sorrow of
 31 the world worketh death.
 32 ¹¹ For behold this very thing,
 33 which sorrowed you according to
 34 God, how greatly in you it work-
 35 eth carefulness:

(1-35) 7 5b – 11a.

Line 8: Scripsit Ranke: C ^u nobis

Sed defensionem· sed in-	1	What defensiveness, what in-
dignationem,, Sed timo-	2	dignation, what fear,
rem· sed desiderium	3	what desire,
Sed aemulationem· sed	4	What zeal, what
uindictam,, In omnibus	5	vengefulness. In all things
exhibuistis uos inconta-	6	you have shewed yourselves
minatos esse negotio	7	to be undefiled in the matter.
Igitur et si scripsi uobis	8	¹² So though I wrote to you,
non propter eum qui	9	it was not for him who
fecit iniuriam· nec prop-	10	did the wrong, nor for
ter eum qui passus est,,	11	him who suffered it.
Sed ad manifestandam	12	But to manifest
sollicitudinem nostram	13	our carefulness
quam pro uobis habemus	14	that we have for
ad nos coram dō,, Ideo	15	you before God. ¹³ So
consolati sumus in con-	16	we were comforted, but
solatione autem nostra,,	17	in our consolation:
Abundantius magis gaui-	18	We did the more abundantly
si sumus super gaudium	19	rejoice for the joy of
titī· quia reffectus est	20	Titus, because his spirit
sp̄s eius ab omnibus uobis	21	was refreshed by you all.
Et si quid apud illum de uo-	22	¹⁴ And if I have boasted any thing
bis gloriatus sum non	23	to him of you, I have not been
sum confusus,, Sed si-	24	put to shame: but as
cut omnia uobis in ueri-	25	we have spoken all things
tate locuti sumus· Ita	26	to you in truth, so
et gloriatio nostra· quae	27	also our boasting
fuit ad titum ueritas	28	that was made to Titus is
facta est,, Et uiscera	29	found a truth. ¹⁵ And his
eius abundantius in uobis	30	soul is more abun-
sunt reminiscences om-	31	dantly towards you: remem-
nium uestrum oboedi-	32	bering the obedience
entiam,, Quomodo	33	of you all, in which way
cum timore et tremore	34	with fear and trembling
excepistis eum,, Gaudeo	35	you received him. ¹⁶ I rejoice

(1-35) 7 11b – 16a.

Line 17: Ranke sees **nostra,,** as **nostra~** or **nostram**, accusative. Ablative expected, and so corrected.

Lines 18 & 19: Scripsit Ranke: Syllabae **magis gaudi~||[si]** a C in loco raso scriptae.

quod in omnibus confido	1	that in all things I have
in uobis	2	confidence in you.
xxi. Notam autem faciemus	3	8 ¹ Now we make known
uobis ^{FRATRES} gratiam dñi. quae	4	unto you, ^{brethren,} the grace of God that
data est in ecclesiis ma-	5	is given in the churches of Ma-
chedoniae. Quod in	6	cedonia. ² That in
multo experimento	7	much experience of
tribulationis eorū abun-	8	their tribulation, they
dantia gaudii ipsorum	9	have had abundance of joy
et altissima paupertas	10	and their very deep poverty
eorum abundauit in diui-	11	hath abounded unto the
tias simplicitatis eorū ^m	12	riches of their simplicity.
Quia secundum uirtutem	13	³ For according to their power,
testimonium illis red-	14	I bear them wit-
do et supra uirtutem	15	ness, and beyond their power,
uoluntarii fuerunt.	16	they were willing:
Cum multa exhortatione	17	⁴ With much entreaty
obsecrantes nos. Gra-	18	begging of us: The grace
tiam et communicatio-	19	and communication
nem ministerii quod	20	of the ministry that is done
fit in scōs. Et non sicūt	21	for the saints. ⁵ And not as
sperauimus sed semet	22	we hoped: but they gave
ipsos dederunt primū ^m	23	their own selves, first
dñō deinde nobis per uo-	24	to the Lord, then to us by
luntatem dñi. Ita ut ro-	25	the will of God; ⁶ Insomuch, that
garemus titum. ^a Et quē ^m	26	we desired Titus, that, as
admodum coepit ita et	27	he had begun, so also
perficiat in nos etiam	28	he would finish among us this
gratiam istam	29	same grace.
xxii. Sed sicut in omnibus	30	⁷ That as in all things
abundatis fide et sermo-	31	you abound in faith and word
ne et scientia et omni	32	and knowledge and all
sollicitudine et insuper	33	carefulness, moreover also in
caritate uestra in nos	34	your charity towards us:
ut et in hac gratia abunde-	35	so in this grace also you abound.
		^{TIS}

(1-2) 7 16b. (3-35) 8 1 - 7.

Line 3: Scripsit Ranke: **facimus** corr. e **faciemus**

Line 4: Scripsit Ranke: **FF** post scriptum textum inter **uobis** et **GRATIAM** ingestum a me inprimi non debeat. Ranke seems to not understand this. I see it as an abbreviation for **FRATRES** :: brethren, (vocative pl.), so I thus expand.

Line 8: Scripsit Ranke: **eorum** itidem post ingestum.

Line 26: Scripsit Ranke: Inc. **ET**

Lines 33 & 34: Scripsit Ranke: [**ET**] **INSUPER** || **CARITATE**. Vulgate supports the original, so ignore the edit.

Line 35: Did the scribe just run out of space, or is the original 2nd per. sing.? Ranke does not comment.

Non quasi imperans dico.	1	⁸ I speak not as commanding:
sed per aliorum sollicitu-	2	but by the carefulness of
tudinem etiam uestrae	3	others, approving also
caritatis ingenium. bo-	4	the good disposition
num comprobans., Sci-	5	of your charity. ⁹ For
tis enim gratiam dñi nī	6	you know the grace of our Lord
ihū. xpī. quoniam propter	7	Jesus Christ, that being
uos egenus factus est	8	rich he became poor
cum esset diues ut illius	9	for your sakes: that through
inopia uos diuites essetis	10	his poverty you might be rich.
Et consilium in hoc do	11	¹⁰ And herein I give my advice:
hoc enim uobis utile est.	12	For this is profitable for you
qui non solum facere sed	13	who have begun not only
et uelle coepistis. ab an-	14	to do but also to wish for, a
no priore., Nunc ue-	15	year ago. ¹¹ Now therefore
ro et facto perficite ut	16	perform ye it also in deed: that
quemadmodum promp-	17	as your mind is
tus est animus uolunta-	18	forward to be will-
tis. ita sit et perficiendi	19	ing, so it may be also to perform,
ex eo quod habetis., Si	20	out of that which you have. ¹² For
enim uoluntas promp	21	if the will be forward, it is ac-
ta	22	cepted according to that
est secundum id quod ha-	23	which a man hath: not accord-
bet accepta est non se-	24	ing to that which he hath not.
cundum quod non habet	25	¹³ For I mean not that others should
Non enim ut allis sit remis-	26	be eased, ^{and you burdened,} but by an equality
sio sed ex aequalitate	27	¹⁴ in this present time:
in hoc tempore praesenti	28	Let your abundance
uestra abundantia illorū	29	supply their want. That
inopia suppleat., Ut et	30	their abundance also
illorum abundantia	31	may supply your want:
uestrae inopiae sit sup-	32	that there may be an
plementum ut fiat. ae-	33	equality,
qualitas.,	34	¹⁵ As it is written:
Sicut scriptum est	35	He that had much had nothing
Qui multum habet non abun-		

in ex-
odo

(1-35) 8 8 – 15a.

Line 21: Scripsit Ranke: C [prompta] est.
prompt~||ta :->: prompta ||est

Line 26: Scripsit Ranke: fort. S verba 'uobis autem
tribulatio' prius omitta ipse reposuit.

dāuit· et qui modicum 1 over; and he that had little
 non minorabit., Grati- 2 had no want. ¹⁶ And thanks
 as autem dō qui dedit ean- 3 be to God, who hath given
 dem sollicitudinem pro 4 the same carefulness for you
 uobis in corde titi. Quo- 5 in the heart of Titus, ¹⁷ for he
 niam consolationem ac- 6 accepted the consolation:
 cepit., Cum sit autem 7 further though, being more
 sollicitior· uoluntarius 8 forward, voluntarily
 profectus est ad uos., 9 he went unto you.
 Misimus autem cum illo 10 ¹⁸ We have sent also with him
 fratrem nostrum cuius 11 our brother, whose
 laus in euangelio est per 12 praise is in the gospel through
 omnes ecclesias., Non 13 all the churches. ¹⁹ And
 solum autem uerum etiā^m 14 not that only, but he was
 ordinatus ab ecclesias 15 also ordained by the churches
 comes peregrinationis 16 companion of our
 nostrae in hac gratia 17 travels, for this grace,
 quae ministratur a no- 18 which is administered by us,
 bis ad eandem dñi gloria^m 19 to the glory of the same Lord,
 et designatam uolunta- 20 and designed to
 tem nostram., Deuitan- 21 our will ²⁰ Avoiding
 tes hoc ne quis nos repræ- 22 this, lest any man should reject
 hendat in hac plenitudine 23 us in this abundance
 quae ministratur a nobis 24 which is administered by us.
 Prouidemus enim bonam 25 ²¹ For we aim at what is good
 non solum coram dō sed etiā^m 26 not only before God, but ^{also}
 coram hominibus., Mi- 27 before men. ²² And
 simus autem cum illis 28 we have sent with them
 et fratrem nostrum 29 our brother also,
 quem probauimus in mul- 30 whom we have often proved
 tis saepe sollicitum esse 31 diligent in many things;
 Nunc autem multo solli- 32 But now much more dili-
 citiorem confidentia 33 gent, with much confidence
 multa in uos., Siue pro 34 in you, ²³ Either for
 titō qui est socius meus 35 Titus, who is my companion

(1-35) 8 15b – 23a.

Line 26: Scripsit Ranke: C ad marg. [sed] **etiam**.

et adiutor in uobis,, Si-	1	and fellow labourer to you, or	
ue fratres nostri apos-	2	our brethren, the apostles	
toli ecclesiarum glori-	3	of the churches, the glory of	
ae xpi. Ostensionem	4	the Lord. ^{Christ} 24 Wherefore shew	
ergo quae est caritatis	5	ye to them, the evidence of	
nostrae et nostrae glo-	6	our charity, and of our	
riae. pro uobis in ipsis	7	boasting on your behalf, in	
ostendentes in faciem	8	the sight of the	
ecclesiarum,, Nam	9	churches. 9 1 For	
de ministerio quod fit	10	of the ministry that is done	
in sc̄os ex abundanti	11	for the saints, it is superfluous	
est mihi scribere uobis	12	for me to write unto you.	
^{% promptum} Scio enim [%] uoluntatem ues-	13	2 For I know your [%] willing-	^{% readiness}
^{animum uestrum} tram pro quo de uobis	14	ness: for which I boast	
glorior apud machedo-	15	of you to the Macedon-	
nas,, Quoniam acha-	16	ians. That Achaia also	
ia parata est. ab anno prae-	17	is ready from the year	
terito. Et quae ex uobis	18	past. And your efforts pro-	
est aemulatio prouoca-	19	voke the envy of many	
uit plurimos,, Misi au-	20	of us. 3 Now I have sent	
tem fratres ^{ut} ne quod	21	the brethren, ^{that} what we	
gloriamur. de uobis eua-	22	glorify of you, be not	
cuetur ^{ut} exultatio ^{ues-}	23	made void ^{that} what is	
^{tra} quae de uobis habet-	24	said of you with joy	
^{mus} non euacuetur in	25	not be made void in	
hac parte ut quemadmo-	26	this respect, that as I	
dum dixi parati sitis,,	27	have said you may be ready:	
Ne cum uenerint mecum	28	4 Lest, when the Macedonians	
machedones et inuene-	29	shall come with me, and find	
rint uos inparatos eru-	30	you unprepared, we should	
bescamus nos in hac par-	31	be ashamed in this matter,	
te ut non dicamus uos in	32	to say nothing of you, in	
hac substantia,, Neces-	33	this matter. 5 Therefore I	
sarium ergo existimaui	34	thought it necessary to	
rogare fratres ut prae-	35	desire the brethren that they	

(1-9a) 8 23b – 24. (9b-35) 9 1 – 5a.

Line 4: Scripsit Ranke: C pro ^{dei} quod erasum est, reposuit xpi. Probable Vulgatisation.

Lines 13 & 14: Scripsit Ranke: C ad marg. [enim] ^{% promptum} [%] promptum [%] promptum [%] promptum

Line 21: Scripsit Ranke: C mut. ^{fratrem} in ^{fratres} ^{ut}.

Lines 23 - 25: Scripsit Ranke: [euacuetur] ^{ut} ^{exultatio} ^{ues-} || ^{tra} ^{quae} ^{de} ^{uobis} ^{habet-} || ^{mus} ^{non} ^{euacuetur}. This could be Vulgatisation, so is left in dark grey. It is not found in the Vulgate.

IN NA-
TALE SANCTI
LAURENTI

ueniat^N ad uos. et praepra- 1 would go to you before, and pre-
 rent. repromissam be- 2 pare this blessing
 nedictionem hanc para- 3 before promised, to
 ta esse., Sic quasi be- 4 be ready. So as a
 nedictionem. non quasi 5 blessing, not as
 auaritiam., † hoc autem 6 covetousness: † ⁶ Now this
 dico^{quoniam} qui parce seminat 7 I say: ^{because} he who soweth
 parce et metit., Et qui 8 sparingly, shall likewise reap: and
 seminat in benedictio- 9 whoso soweth in blessings, shall
 ne. ex benedictione. et 10 likewise reap blessings, and
 metet uitam aeterna^m 11 life eternal
 Unusquisque secundum 12 ⁷ Let every one, following
 propositum cordis. non 13 his heart's intent, not
 ex tristitia aut ex neces- 14 with sadness, or of neces-
 sitate., hylarem eni^m 15 sity: for God loveth
 datorem diligit d^s., po- 16 a cheerful giver. ⁸ And
 tens est autem d^s om- 17 God is able to make
 nem gratiam abundare^{facere} 18 all grace abound
 in uobis. ut in omnibus 19 in you; that ye in everything,
 semper sufficientiam 20 always, having all sufficiency
 habentes abundetis in 21 in all things, may abound
 omni opere bono., Si- 22 to every good work. ⁹ As
 cut scriptum est 23 it is written:
 Dispersit dedit pauperibus 24 He scatters, he gives to the poor:
 iustitia eius manet in 25 his justice remaineth in
 aeternum † 26 eternity. †
 Qui autem administrat se- 27 ¹⁰ And he that ministereth
 men seminanti et pane^m 28 seed to the sower, will both
 ad manducandum., praes- 29 give you bread to
 tauit et multiplicauit 30 eat, and will multiply
 semen uestrum et auge- 31 your seed, and increase
 bit incrementa fructu^m 32 the growth of the fruits
 iustitiae uestrae., 33 of your justice:
 Ut in omnibus locupletati 34 ¹¹ That being enriched in all things,
 abundetis in omnem 35 you may abound unto all

IN psal-
mo cxxIN e-
SAIA
PROF

(1-35) 9 5b – 11a.

Line 1: Scripsit Ranke: [prae-]|||ueniat^N
 Line 7: Scripsit Ranke: C dico^{quoniam} qui

Line 18: Scripsit Ranke: C ad marg. [abundare] facere

simplicitatem quae operatur per nos gratiarum actionem dō., Quoniam ministerium huius officii non solum supplet ea quae desunt sc̄is., Sed etiam abundat per multas gratiarum actiones in dño.	1	simplicity, which work-
	2	eth through us thanks-
	3	giving to God. ¹² Because
	4	the administration of this office
	5	doth not only supply the want
	6	of the saints. But aboundeth
	7	also by many thanks-
	8	givings in the Lord,
Per probationem ministerii huius glorificantes dñm in oboedientia confessionis uestrae., In euangelium xp̄i et simplicitate communicationis in illos et in omnes et ipsorum obsecratione pro uobis desiderantium uos propter eminentem gratiam dei in uobis., Gratias dō super inenarrabili dono eius., Ipse autem ego paulus., Obsecro uos per mansuetudinem et modestiam xp̄i qui in faciem quidem humilis inter uos. Absens autem confido in uobis.,	9	¹³ By the proof of this
	10	ministry, glorifying God
	11	for the obedience of your
	12	confession: Unto the gospel
	13	of Christ, and for the simplicity
	14	of your communicating unto
	15	them, and unto all, ¹⁴ and in
	16	their praying for you,
	17	Being desirous of you, be-
	18	cause of the excellent grace
	19	of God in you. ¹⁵ Thanks
	20	be to God for his unspeakable
	21	gift. ¹⁰ ¹ Now I
	22	Paul myself: Beseech
	23	you, by the mildness
	24	and modesty of Christ, who in
	25	presence indeed, lowly among
	26	you, but being absent,
	27	am bold toward you.
xxiii. Rogo autem ^{uos} ne praesens audeam per eam confidentiam qua existimo audere in quosdam qui arbitrantur nos tamquam secundum carnem ambulemus., In carne enim ambulantes non secundum	28	² But I beseech ^{you} that I may not
	29	be bold when I am present,
	30	with that confidence where-
	31	with I am thought to be bold,
	32	against some, who reckon us
	33	as if we lived according to
	34	the flesh. ³ For though we
	35	live in the flesh, we do not

(1-21a) 9 11b – 15. (21b-35) 10 1 – 3a.

Line 3: Scripsit Ranke: actionem

Lines 24 & 25: Scripsit Ranke: faciem

Line 28: Scripsit Ranke: C autem^{uos} ne

carnem militamus,,	1	war according to the flesh.
Nam arma militae nostrae	2	⁴ For the weapons of our warfare
non carnalia sed poten-	3	are not of the flesh, but mighty
tia dō. ad destructionem	4	to God unto the pulling down
munitio-um. consilia	5	of fortifications, destroying
destruentes,, Et omne ^m	6	counsels. ⁵ And every high
altitudinem extollente ^m	7	thing that exhalteth itself
se aduersus scientiam dī	8	against the knowledge of God,
Et in captiuitatem redigen-	9	And bringing into captivity
tes omnem intellectum	10	every understanding unto
in obsequium xpī et in	11	the obedience of Christ; ⁶ And
promptu habentes ulcis-	12	having in readiness to
ci omnem inoboedientia ^m	13	revenge all disobedience,
Cum impleta fuerit uestra	14	When your obedience shall be
oboedientia quae se-	15	fulfilled. ⁷ See the things that are
cundum faciem sunt uidete	16	according to outward appearance.
Si quis confidit sibi xpī ser-	17	If any man trust to himself, that he
uum se esse. hoc cogitet	18	is Christ's servant, let him think
iterum apud se quia sicut	19	this again with himself, that as
ipse xpī est ita et nos,,	20	he is Christ's, so are we also.
Nam etsi amplius aliquid	21	⁸ For if also I should
gloriatu fuerō de potes-	22	glory somewhat more
tate nostra. quam nobis	23	of our power, which the Lord
dedit dñs in aedificatio-	24	hath given us unto edifica-
nem. et non in destructio-	25	tion, and not for your destruc-
nem uestram non erubes-	26	tion, I should not be asham-
cam ut non existimer tam-	27	ed, ⁹ that I may not be thought
quam terrere uos per	28	as it were to terrify you by
epistulas,, Quoniam	29	epistles. ¹⁰ For his
quidem epistulae inqui-	30	epistles indeed, say
unt graues sunt et fortes	31	they, are weighty and strong;
praesentia autem corpo-	32	but his bodily presence
ris infirma. et sermo con-	33	is weak, and his speech con-
temptibilis,, hoc cogitet	34	temptible. ¹¹ Let such a
qui eiusmodi est. quia quales	35	one think this, that such as

(1-35) 10 3b – 11a.

Line 23: Scripsit Ranke: [quam] ^{5 2 3 4 5} nobis Vulgate does not omit this word, but has it instead following dedit.

Hence the deletion is ignored in the translation.

sumus uerbo per epistu- 1 we are in word by epistles,
 las absentes tales et prae- 2 when absent, such also we will be
 sentes in facto., Non 3 indeed when present. ¹² For
 enim audemus inserere 4 we dare not match,
 aut comparare nos qui- 5 or compare ourselves
 busdam qui se ipsos con- 6 with some, that com-
 mendant., Sed ipsi in no- 7 mend themselves; but we
 bis nosmet ipsos meti- 8 measure ourselves by our-
 entes et comparantes 9 selves, and compare
 nosmet ipsos nobis., 10 ourselves with ourselves.
 Nos autem non in inmensu^m 11 ¹³ But we will not glory beyond
 gloriabimur. Sed secun- 12 our measure. But accord-
 dum mensuram regulae 13 ing to the measure of the rule,
 quam mensus est nobis 14 which God hath measured
 dñs. mensura pertingendi 15 to us, a measure to reach
 usque ad uos., Non enim 16 even unto you. ¹⁴ For we
 quasi non pertingentes 17 stretch not ourselves beyond
 ad uos superextendimus 18 our measure, as if we reached
 nos., Usque ad uos enim 19 not unto you. For as far as to
 peruenimus in euange- 20 you are we come in the gospel
 lio xp̄i., Non ^{IN} inmensu^m 21 of Christ. ¹⁵ Not glorying be-
 gloriantes in alienis labo- 22 yond measure in other men's lab-
 ribus., Spem autem ha- 23 ours. But having hope
 bentes crescentes fidei 24 of your increasing faith,
 uestrae in uobis magni- 25 to be magnified in
 ficari., Secundum regu- 26 you according to
 lam nostram in abundan- 27 our rule abundant-
 tiam etiam in illa quae ul- 28 ly; ¹⁶ yea, to those places that are
 tra uos sunt euangelizare 29 beyond you, to preach the gospel.
 Non ^{IN} aliena regula in his quae 30 Glory not in another man's rule, in
 praeparata sunt gloriari 31 those things prepared for us.
 Qui autem gloriatur in dño 32 ¹⁷ But he that glorieth, let him glory
 gloriatur., Non enim 33 in the Lord. ¹⁸ For not he
 qui se ipsum comendat 34 who commendeth himself,
 ille probatus est. sed que^m 35 is approved, but he, whom

Lect^{IN} in
 nata-
 le mar-
 tyris

in e-
 saia⁺
 prof.

(1-35) 10 11b – 18a.

Line 21: Scripsit Ranke: fort. C Non ^{IN} inmensum

Line 30: Scripsit Ranke: idem Non ^{IN} aliena

Lines 32 & 33: Scripsit Ranke: Notae marginales in cod. ita scriptae sunt, ut altera iuxta alteram, non sub altera locum habeat, ac quidem, ad textum propius accedet

biblica, longius recedat liturgica, quae positio, in editione impressa, exhiberi non potuit.

Line 35: Scripsit Ranke: In scripto est ille. Lineolam uero uides non literam.

DN̄S COMMENDAT	1	the Lord commendeth.
xxiii. UTINAM SUSTINERETIS	2	11 ¹ If only you could bear
modicum quid insipienti-	3	with some little of my
tiae meae sed ^{et} subportate	4	folly: but ^{also} do bear
me., Aemulor enim	5	with me. ² For I am jealous of you
uos dī aemulatione., De-	6	with the jealousy of God. For I
spondi enim uos uni uiro	7	have espoused you to one husband
uirginem castam exhibere	8	that I may present you as a chaste
x̄p̄o., + Timeo autē	9	virgin to Christ. + ³ But I fear
ne sicut serpens euan	10	lest, as the serpent seduced Eve
seduxit astutia sua. Ita	11	by his subtilty, so
corrumpantur sensus	12	your minds should be
uestri et excidant a simplici-	13	corrupted, and fall from the sim-
plicitate quae est in x̄p̄o ih̄u.	14	plicity that is in Christ Jesus.
xxv. Nam si his qui uenit aliū	15	⁴ For if he that cometh
x̄p̄m praedicat quem	16	preacheth another Christ,
nos non praedicauius	17	whom we have not preached;
aut aliū x̄p̄m accepis-	18	or if you receive another Christ,
tis quem non accepistis	19	whom you have not received;
aut aliū euāgelium	20	or another gospel
quod non recepistis	21	which you have not received;
recte pateremini., Ex-	22	you might well bear with him. ⁵ For
istimo enim nihil me mi-	23	I suppose that I have done no-
nus fecisse uobis ab aliis	24	thing less to you than the other
apostolis., Sed et si imperitus	25	apostles. ⁶ But although I
sermone sed non	26	be rude in speech, yet not
tam scientia., In omni-	27	in knowledge; but in all
bus autem manifestatus	28	things I have been made mani-
sum uobis., Aut num-	29	fest to you. ⁷ Or did I
quid peccatum feci me	30	commit a fault, humbling
ipsum humilians ut uos	31	myself, that you
exaltemini quoniam	32	might be exalted? Because,
gratis euāgelium dī euā-	33	freely, I preached unto you the
gelizaui uobis., Alias	34	gospel of God? ⁸ I have
ecclesias expoliaui	35	taken from other churches,

(1) 10 18b. (2-35) 11 1 – 8a.

Lines 4 & 5: Scripsit Ranke: sed ^{et} subportate, quae correctura ipsius scribae esse videtur.

accipiens stipendium ad
ministerium uestrum
Et cum essem apud uos et
eGEREM nulli onerosus
fui nam quod mihi deerat
suppleuerunt fratres
qui uenerunt a macedonia^m

Et in omnibus sine onere
me uobis seruaui et ser-
uabo., Est ueritas xpi
in me quoniam haec gloria^{Tio}
non infrigetur in me in
regionibus achaiae., Qua-
re quia non diligo uos ds
scit. quod autem facio et
faciam ut amputem occan-
sionem eorum qui uolunt
occansionem., Ut in
quo gloriantur^{Tales} inuenian-
tur sicut et nos

xxvi. Nam eiusmodi. pseudoapof-
toli operarii subdoli. trans-
figurantes se in aposto-
los xpi et non mirum cum
ipse enim satanas trans-
figurar^{et} se ut angelum
lucis., Non est ergo mag-
num si ministri eius trans-
figurar^{entur} uelut mi-
nistri iustitiae. quorum
finis erit secundum ope-
ra ipsorum., Iterum di-
co ne quis me existimet
insipientem^{esse} Alioquin
uelut insipientem accipi-

1 receiving wages of them
2 for your ministry.
3 ⁹ And, when I was with you, and
4 wanted, I was chargeable to no
5 man: for that which I needed,
6 the brethren supplied
7 who came from Macedonia.
8 And in all things I am no burden
9 to you, and so I will keep
10 myself. ¹⁰ The truth of Christ is
11 in me, that this glory^{ing} shall
12 not be broken off in me in
13 the regions of Achaia. ¹¹ why? Be-
14 cause I love you not? God know-
15 eth I do. ¹² But what I do, that
16 I will do, that I may cut off the
17 occasion from them that desire
18 occasion, that wherein
19 they glory, they may be found^{even}
20 as we may.
21 ¹³ For such false apost-
22 les are deceitful workmen, trans-
23 forming themselves into the apos-
24 tles of Christ, ¹⁴ and no wonder:
25 for Satan himself trans-
26 formeth himself ⁱⁿ to an angel of
27 light. ¹⁵ Therefore it is no great
28 thing if his ministers be trans-
29 formed as the mi-
30 nisters of justice, whose
31 end shall be according to
32 their works. ¹⁶ I say again,
33 let no man think me
34 foolish^{to be}, otherwise
35 as one foolish, accept

(1-35) 11 8b – 16a.

Line 7: Scripsit Ranke: macedonia^m, littera h ita erasa, ut
commode legi possit. Cf. 507, 26.

Line 11: gloria altered to read gloria^{Tio}. Ranke fails to
notice. Vulgatisation? Changes *glory* to *glorying*

Line 12: Ms. has infrigetur corrected to infrigetur,
which Ranke accepts without comment.

Line 19: Scripsit Ranke: C gloriantur. ^{Tales} Debat
Tales in editione omitti.

Line 25: Scripsit Ranke: transfigurar^{et}

Line 26: Scripsit Ranke: Inc. utⁱⁿ

Line 34: Scripsit Ranke: C [insipientem.,] esse.

Lect.
de in-
dulgen-
tia

te me,, Ut ego modicum 1 me, that I may
quid glorier,, Quod Lo- 2 glory a little. ¹⁷ That which
quor non loquor secun- 3 I speak, I speak not accord-
dum dm,, Sed quasi in in- 4 ing to God. But as it were in
sipientia in hac substan- 5 foolishness, in this matter
tia gloriae,, Quoniam 6 of glorying. ¹⁸ Seeing that
multi gloriantur secun- 7 many glory according
dum carnem et ego gloria- 8 to the flesh, I will glory also.
Libenter enim sufferis 9 ¹⁹ For you gladly suffer the
insipientes cum sitis ipsi 10 foolish; whereas yourselves
sapientes,, Sustinetis 11 are wise. ²⁰ For you suffer
enim si quis uos in serui- 12 if a man bring you into
tutem redigit,, Si quis 13 bondage, if a man devour
deuorat,, Si quis accepit 14 you. If a man take from you,
si quis extollitur Si quis 15 if a man be lifted up. If a man
in faciem uos caedit secun- 16 strike you on the face. ²¹ Accord-
dum ignobilitatem dico. 17 ding to dishonour I speak.
Quasi nos infirmi fueri- 18 As if we had been weak
mus in hac parte in quo 19 in this part. Wherein if any
quis audet in insipientia 20 man dare, I speak foolish-
dico,, Audeo et ego,, He- 21 ly. I dare also. ²² They are He-
braei sunt et ego,, Isra- 22 brews: so am I. They are Isra-
helitae sunt et ego,, 23 elites: so am I.
Semen abraham sunt et 24 They are the seed of Abraham: so
ego,, Ministri xpi sunt 25 am I. ²³ They are the ministers
et ego,, Ut minimus sa- 26 of Christ so am I. As one less
piens dico plus ego,, 27 wise I speak, yet I am more.
In laboribus plurimis,, 28 In many more labours.
In carceribus abundanti- 29 In prisons more abundant-
us,, In plagis supra mo- 30 ly. By floggings above meas-
dum,, in mortibus. Fre- 31 ure, in deaths. Fre-
quenter. a iudeis quin- 32 quently, ²⁴ by the Judeans five
quies quadragenas una 33 times was I flogged forty strokes,
minus accepi,, Ter uir- 34 less one. ²⁵ Thrice was
gis caesus sum,, Semel 35 I beaten with staves, once

(1-35) 11 16b – 25a.

Line 18: Scripsit Ranke: nos fort. a C corr. e non ut videtur.

Line 26: An editor has required that letters in be deleted from minimus to leave minus. This makes no differ-

ence to the English. It is Vulgatisation. Let it stand as was. Ranke accepts the instruction without comment.

Line 31: Scripsit Ranke: Inc. man. mortibus

Lapidatus sum,, Ter nau- 1 I was stoned. Thrice I
 fragium feci,, Noctu 2 suffered shipwreck, a night
 et die in profundum ma- 3 and a day I was in the depth
 ris fui in itineribus,, Sae- 4 of the sea, ²⁶ in journeying. Oft-
 pe periculis fluminum 5 en, in perils of waters,
 periculis latronum,, pe- 6 In perils of robbers. In
 riculis ex genere,, peri- 7 perils from my own nation. In
 culis ex gentibus,, peri- 8 perils from other nations. In
 culis in ciuitate,, peri- 9 perils in the city. In
 culis in solitudine,, pe- 10 perils in the wilderness. In
 riculis in mari,, pericu- 11 perils in the sea. In
 lis in falsis fratribus. 12 perils from false brethren.
 In labore et erumna. In 13 ²⁷ In labour and painfulness. In
 uigiis multis. In fame 14 much watchings. In hunger
 et siti. In ieiuniis multis. 15 and thirst. In fastings often.
 In frigore et nuditate. 16 In cold and nakedness.
 Praeter illa quae extrin- 17 ²⁸ Besides those things which
 secus sunt. instantia 18 are without: my daily
 mea cotidiana. Sollici- 19 instance, the solici-
 tudo omnium ecclesia- 20 tude for all the church-
 rum,, Quis infirmatur 21 es. ²⁹ Who is weak,
 et ego non infirmor,, Quis 22 and I am not weak? Who
 scandalizatur et ego non 23 is scandalized, and I am not
 uror,, Si gloriari oportet 24 on fire? ³⁰ If I must needs glory,
 quae infirmitatis meae 25 I will glory of the things that con-
 sunt gloriabor,, ~~Os et pa-~~ 26 cern my infirmity. ³¹ The ~~God~~ and Fa-
 ter dñi. n. ihu. xpi. scit qui 27 ther of our Lord Jesus Christ,
 est benedictus in saecu- 28 who is blessed for ever,
 la quia non mentior,, † 29 knoweth that I lie not. †
 Damasci praepositus gen- 30 ³² At Damascus, the governor of the
 tis aretae regis. custodi- 31 nation under Aretas the king, guard-
 ebat ciuitatem damasche- 32 ed the city of the Damasce-
 norum ut me comprae- 33 nes, that they might arrest
 henderet,, Et per fe- 34 me. ³³ And through a win-
 nestram in sportam 35 dow in a basket

(1-35) 11 25b – 33a.

Line 26: Scripsit Ranke: ~~Os et pa-~~ || ter fort. iam a S
 corr. e ~~pa-~~ || ter

Space has been generated by erasing the pa of ~~pa-~~
 || ter, so that the abbreviated form ~~Os et~~ may be
 inserted with ~~pa-~~ in the margin.

demissus sum per mu- 1 was I let down by the
 rum et sic effugi manus 2 wall, and so escaped his
 eius,, Si gloriari oportet 3 hands. 12 ¹ If I must glory
 non expedit quidem 4 it is not expedient indeed.
 Veniam autem ad visiones 5 But I will come to visions
 et reuelationes dñi,, 6 and revelations of the Lord.
 Scio hominem in xp̄o ante 7 ² I know a man in Christ
 annos quattuordecim. 8 above fourteen years ago,
 siue in corpore nescio 9 whether in the body, I know not,
 siue extra corp^{use} nescio. 10 or out of the body, I know
 dñs scit. raptum hu- 11 not; God knoweth, such a
 iusmodi usque ad tertiu^m 12 one caught up to the third
 caelum,, Et scio huius- 13 heaven. ³ And I know
 modi hominem. Siue in 14 such a man, whether in
 corpore. siue extra cor- 15 the body, or out of the body, I
 pus nescio dñs scit,, Quo- 16 know not: God knoweth. ⁴ That
 niam raptus est in para- 17 he was caught up into para-
 dysum,, Et audiuit ar- 18 dise. And heard secret
 chana uerba. quae non 19 words, which it is not
 licet homini loqui,, Pro 20 granted to man to utter. ⁵ For
 huiusmodi gloriabor. 21 such a one I will glory;
 pro me autem nihil glo- 22 but for myself I will glory
 riabor. nisi in infirmi- 23 nothing, but in my
 tatibus meis,, Nam et 24 infirmities. ⁶ For though
 si uolero gloriari. non 25 I should have a mind to glory, I
 ero insipiens. ueritate^m 26 shall not be foolish; for I will
 enim dicam,, parco 27 say the truth. But I for-
 autem ne quis me existi- 28 bear, lest any man should think of
 met supra id quod uidet 29 me above that which he seeth in
 me. aut audit ^{aliquid} ex me,, Et 30 me, or ^{any thing} he heareth from me. ⁷ And
 ne magnitudo reuelatio- 31 lest the greatness of the revela-
 num extollat me,, Da- 32 tions should exalt me, there
 tus est mihi stimulus car- 33 was given me a sting of my
 nis meae angelus satanae 34 flesh, an angel of Satan,
 ut me colaphizet,, 35 that he might box my ears.

(1-3a) 11 33b. (3b-35) 12 1 – 7.

Line 10: Scripsit Ranke: corp^{us} fortasse iam a S corr. e
corporeLine 30: Scripsit Ranke: C vel S audit ^{aliquid} ex

PROPTER QUOD TER Dñm ROGAVI UT DISCEDERET A ME,,

ET DIXIT MIHI· SUFFICIT TIBI GRATIA MEA· NAM VIRTUS IN INFIRMITATE PERFICITUR LIBENTER IÇITUR GLORIABOR IN INFIRMITATIBUS MEIS UT INHABITET IN ME VIRTUS xp̃i.,

PROPTER QUOD PLACEO MIHI IN INFIRMITATIBUS IN CONTUMELIIS· IN NECESSITATIBUS· IN PERSECUTIONIBUS· IN ANGSTIIS PRO xp̃o., CUM ENIM INFIRMOR· TUNC POTENS SUM,,

FACTUS SUM INSIPIENTS VOS ME COEGISTIS· EGO ENIM DEBUI A VOBIS COMMENDARI

^{1/2} feci

NIHIL ENIM MINUS ^{1/2}FUI AB HIS QUI SUNT SUPRA MODUM APOSTOLI., TAMETSI NIHIL SUM SIGNA VERO APOSTOLI FACTA SUNT SUPER VOS,,

IN OMNI PATIENTIA SIGNIS ET PRODIGIIS ET VIRTUTIBUS

QUID EST ENIM QUOD MINUS HABUISTIS PRAE CETERIS ECCLESIIIS· NISI QUOD EGO IPSE NON GRAVAVI VOS,,

xxvii· DONATE MIHI HANC INIURIAMⁿ

ECCE TERTIO HOC PARATUS SUM VENIRE AD VOS ET NON ERO GRAVIS VOBIS,, NON ENIM QUAERO QUAE VESTRA SUNT SED VOS,, NEC ENIM

1 ⁸ For which thrice I besought the Lord, that he might depart from me.

2 ⁹ And he said to me: My grace is sufficient for thee; for power

3 is made perfect in infirmity.

4 Gladly therefore will I glory

5 in my infirmities,

6 that in me may dwell the power of Christ. ¹⁰ For which cause I

7 please myself in my infirmities,

8 in reproaches, in necessities,

9 in persecutions,

10 in distresses, for

11 Christ. For when I am

12 weak, then am I powerful.

13 ¹¹ I am become foolish: you

14 have compelled me. For I ought

15 to have been commended by you.

16 For ^{1/2}I was no way less than

17 them that are above measure

18 apostles, although I be no-

19 thing, ¹² the signs of a true apostle

20 have been wrought on you,

21 In all patience, in signs,

22 and wonders, and mighty deeds.

23 ¹³ For what is there that you

24 have had less than the other

25 churches, but that I myself

26 was not burdensome to you?

27 **Pardon me this injury.**

28 ¹⁴ See now the third time I am ready

29 to come to you; and I will not

30 be burdensome unto you. For

31 I seek not the things that are

32 yours, but you. For neither

^{1/2} I have (not done less)

(1-35) 12 8 – 14a.

Line 19: Scripsit Ranke: C ad marg. [MINUS] ^{1/2}fecit:

suggests that 'fecit' :: 'I have done' should be used in place of 'fui' :: 'I have been', 'I was'.

DEBENT FILII PARENTIBUS
 THEⁿSAURIZARE. SED PA-
 RENTES FILII. EGO AUT^m
 LIBENTISSIME IMPENDAM
 ET SUPERIMPENDAR IPSE
 PRO ANIMABUS VESTRIS.
 LICET PLUS VOS DILIGENS MI-
 NUS DILIGAR SED ESTO. EGO
 IPSE VOS NON GRAUAUI.
 SED CUM ESSEM ASTUTUS
 DOLO VOS COEPI. NUMQUID
 PER ALIQUEM EORUM QUOS
 MISI AD VOS CIRCUMVENI V^s
 ROGAUI TITUM ET MISI CUM
 ILLO FRATREM. NUMQUID
 TITUS VOS CIRCUMVENIT
 NONNE EODEM S^pU AMBULA-
 UIMUS. NONNE HISDEM
 VESTIGIIS. OLIM PUTA-
 TIS QUOD EXCUSEMUS NOS
 APUD VOS CORAM DO IN X^pO
 LOQUIMUR. OMNIA AU-
 TEM CARISSIMI PROPTER
 VESTRAM AEDIFICATIONE^m
 TIMEO ENIM NE FORTE CUM
 VENERO NON QUALES VOLO
 INVENIAM VOS. ET EGO
 INVENIAR A VOBIS NON QUA-
 LEM VULTIS. NE FORTE
 CONTENTIONES. AEMULA-
 TIONES. ANIMOSITATES. DIS-
 SENSIONES. DETRACTIO-
 NES. SUSURRATIONES. IN-
 FLATIONES. SEDITIONES
 SINT INTER VOS. NE ITERU^m

1 ought the children to lay up for
 2 the parents, but the parents for
 3 the children. ¹⁵ But I most
 4 gladly will spend
 5 and be spent myself
 6 for your souls;
 7 Although loving you more, I be
 8 loved less, ¹⁶ but be it so. I,
 9 myself did not burden you:
 10 But being crafty, I caught
 11 you by guile. ¹⁷ Surely I have
 12 not by any of them whom
 13 I sent to you, overreached you?
 14 ¹⁸ I desired Titus, and I sent with
 15 him a brother, surely
 16 Titus did not overreach you?
 17 Did we not live with the same
 18 spirit? did we not in the
 19 same steps? ¹⁹ Of old, think
 20 you that we excuse ourselves
 21 to you? we speak before God
 22 in Christ. But all things,
 23 my dearly beloved, for
 24 your edification.
 25 ²⁰ For I fear lest perhaps when
 26 I come I shall not find you
 27 such as I would, and that I shall
 28 be found by you such as you
 29 would not. Lest perhaps
 30 contentions, envy-
 31 ings, animosities, dis-
 32 sensions, detrac-
 33 tions, whisperings, ex-
 34 agerations, seditions,
 35 be among you. ²¹ Lest again,

(1-35) 12 14b – 21a.

Line 2: Ms. has THEⁿSAURIZARE. Ranke deletes the n without comment.

Line 21: Scripsit Ranke: APUD mut. in APUD. See also 538 2: APUD is commonly used before an unvoiced consonant,

or a consonantal vowel, hence u was originally pronounced 'w', but the edit indicates it is now pronounced 'v'.

cum uenero humiliet	1	when I come, God humble
me dñ apud uos., Et Luce-	2	me among you: And I
am multos ex his qui ante	3	mourn many of them that
peccauerunt. et non ege-	4	sinned before, and have not
runt paenitentiam su-	5	done penance for
per immunditiam et for-	6	the uncleanness, and for-
nicationem et impudici-	7	nication, and lascivious-
tiam quam gesserunt	8	ness, that they have committed.
Ecce tertio hoc paratus	9	13 ¹ See, this is the third time I am
sum uenire ad uos., In	10	ready to come to you. In
ore duorum uel trium	1	the mouth of two or three
testium stabit omne uer-	12	witnesses shall every word
bum., Praedixi et prae-	13	stand. ² I have foretold, and
dico ut praesens bis et	14	foretell again, as present, and
nunc absens his qui ante	15	now absent, to them who
peccauerunt et ceteris	16	sinned before, and to all
omnibus. quoniam. si ue-	17	the rest, that if I come
nero iterum non parca-	18	again, I will not spare.
an experimentum quaeri-	19	³ Do you seek a proof
tis eius qui in me loquitur	20	of Christ that speaketh
xp̄i., Qui in uos non in-	21	in me, who towards you is
firmatur sed potens est	22	not weak, but is mighty
in uobis., Nam etsi cru-	23	in you? ⁴ For although he was cru-
cifixus est ex infirmita-	24	cified through weakness,
te sed uiuit ex uirtute dñ	25	yet he liveth by the power of God.
Nam et nos infirmi sumus	26	For we also are weak in
in illo sed. uiuimus cum	27	him: but we shall live with
eo ex uirtute dñ in uobis	28	him by the power of God in you.
Uosmetipsos temptate	29	⁵ Try your own selves
si estis in fide ipsi uos	30	if you be in the faith; prove ye
probate., An non cog-	31	yourselves. Or know you
noscitis uosipsos. quia	32	not your own selves, that
xps ihs in uobis est. nisi	33	Christ Jesus is in you, unless
forte reprobi estis.,	34	perhaps you be reprobates?
Spero autem quod cognos-	35	⁶ But I trust that you shall

(1-8) 12 21b. (9-35) 13 1 – 6a.

Line 2: Scripsit Ranke: apud mut. in apud See also 537 21

Line 21: Scripsit Ranke: xp̄i iam a scriba in xp̄i
mutatum uidetur.

Line 32: Scripsit Ranke: [uos] ipsos: Vulgate however
witnesses uosmetipsos here, so uosipsos is
acceptable.

citis quia nos non sumus	1	know that we are not
reprobi., Oramus au-	2	reprobates. ⁷ Now we pray
tem ^{ad} dñ. ut nihil mali fa-	3	God, that you may do no
ciatis., Non ut nos pro-	4	evil. Not that we may
bati p̄reamus. sed ut	5	appear approved, but that
uos quod bonum est fa-	6	you may do that which is
ciatis., Nos autem ut	7	good. And that we may be as
reprobi simus Non enim	8	reprobates, ⁸ For we
possumus aliquid. aduer-	9	can do nothing against
sus ueritatem sed pro	10	the truth; but for
ueritatem., Gaudemus	11	the truth. ⁹ For we rejoice
enim quando nos infir-	12	that when we are
mi sumus. uos autem po-	13	weak, and you are
tentes estis. hoc et ora-	14	strong, this also we pray
mus uestram consum-	15	for, your perfec-
mationem., Ideo haec	16	tion. ¹⁰ Therefore I write these
absens scribo. ut non	17	things, being absent, that, being
praesens durius aqam	18	present, I may not deal more
secundum potestatem.	19	severely, according to the power
quam dñs dedit mihi in ae-	20	which the Lord hath given me
dificationem et non in	21	unto edification, and not unto
distructionem	22	destruction.
xxviii. De cetero fratres gau-	23	¹¹ For the rest, brethren, re-
dete perfecti estote	24	joice, be perfect,
exhortamini idem sa-	25	take exhortation, be of one
pite., pacem habete	26	mind. Have peace;
et dñs pacis et dilectio-	27	and the God of peace and of
nis erit uobiscum., Sa-	28	love shall be with you. ¹² Sa-
lutate in inuicem in os-	29	lute one another with a
culo scō., Salutant uos	30	holy kiss. All the saints
scī omnes., Gratia dñi. n̄.	31	salute you. ¹³ The grace of our Lord
ihū. xpī. et caritas dī et co ^m	32	Jesus Christ, the love of God, and
municatio scī sp̄s cum	33	the communion of the Holy Ghost
omnibus uobis. AMEN: EXPL.	34	be with you all. AMEN. : END.
AD CORINT. II. INC. AD GALATAS	35	TO CORINTH 2. BEG. TO GALATIANS

(1-34) 13 6b – 13.

Lines 2 & 3: Scripsit Ranke: autem^{ad} dñ, correctura
incertae manus.

Line 5: Scripsit Ranke: p̄reamus

GA LATAE SUNT GRAECI HI UER-	1 The Galatians are Greeks, these, the	
BUM UERITATIS PRIMUM	2 word of truth, first	
AB apostolo ACC EPERUNT	3 received from the Apostle,	
sed post discessum eius	4 but after his departure, they	
temptati sunt a falsis	5 were tempted by the false	
apostolis ut in Lege et cir-	6 apostles, that in the law, and	
cumcisione ueterentur	7 the circumcision, misled	
hos apostolus reuocat	8 these. The apostle recalled them	
ad fidem ueritatis scri-	9 to the faith of the truth: writing	
bens ab epheso per titum	10 from Ephesus (by Titus' hand).	
i. de resurrectione domini	11 Of the resurrection of the Lord.	544 1
ii. de apostolo a circumcisione	12 Of the Apostle on the circumcisi-	544 17
ne galatas refrenante	13 ion of the Galatians and bridling	
et novas doctrinas anatematezante,	14 and new accursed	
	15 doctrines.	
iii. de apostolo hominibus	16 Of the Apostle on those who are	544 34
displimente	17 dissatisfied.	
iiii. de apostolo euangelium	18 Of the Apostle on the Gospel,	545 4
non ab hominibus sed	19 not from men, but	
a deo diuinitus consecuto.	20 from God, divinely achieved.	
v. de apostolo uitam sua	21 Of the Apostle, on his former	545 12
priorem in iudaismo	22 life among the Judeans,	
et postea segregatione	23 and afterwards in the diaspora	
ad apostolatam et deinceps	24 to the apostolate, and then	
iter omnem uel	25 continuing the course of	
cursum ad galatas pro-	26 the whole journey to the	
sequentem	27 Galatians,	
vi. de falsis fratribus. et de	28 Of the false bretheren , and of	546 21
petro in circumcisione	29 Peter to the circumcision,	
paulo uero in gentibus	30 Paul indeed ordained to the	
ordinatis	31 other nations.	
vii. de petro anthiocia cum	32 Of Peter in Antioch con-	548 5
gentibus conueniente	33 sorting with the non Judeans	
et de paulo hoc in conspectu	34 and of Paul, in the pre-	
omnium repraehen-	35 sence of all this	
den	36 fault.	

Line 3: Scripsit Ranke: M¹ **ACC**EPERUNT

Lines 6 & 7: Scripsit Ranke: Fort. V **ueterentur** | M¹ **Lege** **et** **circumcisione** **ueterentur**

Line 8: Ranke misreads **apostolus** as **apostolos**, missing the change of case, and hence context, so new sentence.

Lines 9 & 10: Scripsit Ranke: M¹ **scribens**

Line 10: Scripsit Ranke: M¹ [**epheso**] **per titum**, quae duo verba imprimenda erant.

per titum is clearly an addition, here to be deleted.

Line 14: Scripsit Ranke: M¹ **novas**

Line 25: Scripsit Ranke: M¹ **omne**, litera **m** obelo traiecta.

Line 32: Scripsit Ranke: **anthiocia**

viii. De apostolo Legem ueteris testamenti per crucem et passionem dñi destruyente	1 Of the Apostle saying that by 2 the law of the Old Testament, 3 the passion and crucifixion of 4 the Lord is destroyed	549 3
viii. De apostolo galatarum stultitiam inclamante quod cum ex auditu fidei sp̃s ^m acceperissent Legis et circumcisioni ^e postmodum subiucassent	5 Of the Apostle on the intemperate folly of the Galatians, 6 that when from the hearing of 7 the faith, their spirit accepted 8 the law, and circumcision and 9 afterwards the yoke.	549 23
x. De omnibus qui ex operibus Legis sunt quod subiecti sunt maledicto	11 Of all the things which are of the 12 works of the Law, that they are 13 subject to the curse of the Law.	550 15
xi. De his qui in Lege sunt quod non iustificentur ad dñm ^{a deo}	14 Of those who are under the law, that 15 they are not justified ^{by God} to God.	550 25
xii. De dño redimente nos ^{ex} a maledicto Legis cum pro nobis ipse factus sit maledictum	16 Of the Lord, redeeming us 17 from the curse of the law, when 18 for us, he was 19 made a curse.	550 32
xiii. De comparatione testamenti hominis ad promissionem dñi in semine abrahae quod est dñs xp̃s	20 Of the comparison of the covenant of Man, to the promise of God, in the seed 21 of Abraham, which is 22 the Lord Christ.	551 7
xiiii. De Lege posita quoadusque ueniret semen re promissionis	25 Of the law, set to come 26 until the seed of 27 the promise.	551 28
xv. De scriptura concludente omnia sub peccato et Legis custodia ut promissio daretur credentibus ex fide dñi. n̄. ih̄u xp̃i	28 Of the scripture which concluded all under sin, and 29 custody of the Law, that the promise be given to those who believe, from the faith of our Lord 30 Jesus Christ.	552 1
xvi. De aequalitate omnium gentium in dño xp̃o	34 On the equality of believers of all 35 nations, in the Lord Christ,	552 21

Line 8: Scripsit Ranke: M¹ sp̃s^m
Line 9: Scripsit Ranke: M¹ circumcisioni^e

Line 15: Scripsit Ranke: M¹ ad^{a deo} dñm^{ex}
Line 17: Scripsit Ranke: M² a maledicto

	creDENTIUM ET LIBERORU ^m	1	and of their children,	
	ad ^{que} seruorum	2	and servants.	
xvii.	De credentibus omnibus	3	Of all the believers	552 29
	quod unum semen sint	4	who are one in the seed	
	Abrahæ	5	of Abraham	
xviii.	De comparatione heredis	6	Of the comparison with the	552 33
	infantis	7	heritage of a child	
xviii.	De iudæis credentibus	8	Of the Judean believers	553 5
	sub ælementis mundi	9	serving under the elements of	
	seruitio constrictis do-	10	this world, restricted until	
	nec dñs factus ex femi-	11	the Lord was born of a woman	
	na adque sub Lege a patre	12	and under the Law and sent by	
	in sæculum mitteretur	13	the Father into the world.	
xx.	De credentibus in dñm	14	Of those who believe in the Lord,	553 16
	quod non sint iam serui	15	that they are not now servants,	
	sed filii. et quod qui secun-	16	but children, and those who fol-	
	dum Legem ueteris tes-	17	low the law of the Old Tes-	
	tamenti uult uiuere	18	tament would chose to live by	
	ælementis mundi optat	19	the elements of the world,	
	potius seruire quam dō	20	rather than to serve God.	
xxi.	De fide in aduentu aposto-	21	Of the faith in the Apostle's coming,	554 4
	li et reuerentia galataru ^m	22	and the reverence of the Galatians.	
xxii.	De seductoribus galataru ^m	23	Of the seducers of the Galatians.	554 23
xxiii.	De duobus filiis Abrahæ et	24	Of the two sons of Abraham, and	554 30
x	testamenti duobus et mon-	25	the two covenants, and the moun-	
	te sina. et hierusalem	26	tain of Sinai, and earthly Jeru-	
	terrestri adque cælesti	27	salem, and of the heavenly.	
xiiii.	De circumcidentibus se	28	Of who would circumcise them-	556 13
	quod ihs xp̄s eis nihil pro-	29	selves, Jesus Christ will be to them	
	derit sed debitores sint	30	no benefit, but sinners they would	
	totius Legis faciendæ	31	make themselves of the whole law.	
xxv.	De circumcisione et præ-	32	Of circumcision, and uncircum-	556 26
	putio quod nihil sint nisi	33	cision, that they are nothing, un-	
	hil fides per dilectione ^m	34	less by faith, a man worketh by	
	operata	35	charity.	

Line 2: Scripsit Ranke: M¹ ad^q.Lines 33 & 34: Scripsit Ranke: M¹ [sint ni]si, syllaba ~
||hil obelo perfossa.

xxvi. De cursu primo fidei ḡalatarum et de damnationem male suadentium ac seductorum	1 Of the race to be first in faith to 2 the Galatians, and of the dam- 3 nation of the evil counsels, and 4 those who were misled.	556 31
xxvii. De circumcisione et crucis scandalo	5 Of circumcision and the scandal 6 of the cross.	557 8
xxviii. De impletione Legis in proximi dilectione et periculo liboris adque certaminis	7 Of the fulfillment of the law in 8 the love for our neighbor and of 9 the dangers of jealousy and 10 squabbling.	557 21
xxviii. De contentione carnis et sp̄s	11 Of contention between the flesh 12 and the spirit.	557 28
xxx. De contemptu inanis ḡloriae ac praesentis	13 Of the contempt of vain glo- 14 ry, and of the present.	558 28
xxxi. De sustentatione mutua inter fratres et onere communi uel proprio	15 Of the support of each other 16 among the brethren, and burden 17 of the community, and his own.	558 33
xxxii. De humanitate discipulorum uerbum dñi erga doctores	18 Of those learned in the word of 19 the Lord teaching their teachers.	559 17
xxxiii. De seminatione carnalium uel spiritualium	20 Of the sowing of carna- 21 lity or spirituality.	559 21
xxxiii. De elemosyna fauenda in omnes sed maxime ad domesticos fidei	22 Of giving alms of favor 23 to all men, but mostly to them 24 of the households of faith.	559 34
xxxv. De circumcisis non seruantibus Legem et apostolo in cruce dñi ḡloriante	25 Of the circumcised, who keep not 26 the law, and the Apostle, 27 gloryfying in the Lord's cross.	560 3
xxxvi. De circumcisione et praeruptio quod nihil sint sed noua creatura pacem habeat sempiternam	28 Of the circumcision, and the un- 29 circumcision, that are nothing, 30 but there is a new creature, 31 having peace everlasting.	560 15
xxxvii. De apostolo in corpore suo stigmata dñi n̄ ih̄u xp̄i portantem: AMEN	32 Of the Apostle, on whose body 33 the marks of our Lord Jesus 34 Christ are carried, AMEN.	560 27
.....	35	

Lines 2 & 3: Scripsit Ranke: Inc. **ḡalatarum**, lit. **ḡ** obelo traiecta.

Line 30: Scripsit Ranke: M¹ **NOVA**

Line 33: Scripsit Ranke: M¹ **STIGMATA**

Line 34: The ms. shows a hint that an editor wanted the final **ḡ** of **PORTANTEM** deleted, preferring ablative to accusative. Sense though indicates accusative here is required.

- Paulus apostolus· non ab ho-** 1 **¹ Paul, apostle, not of**
minibus neque per homi- 2 **men, neither by**
nem· sed per ih̄m xp̄m et d̄m 3 **man, but by Jesus Christ, and**
patrem,, Qui suscitauit 4 **God the Father. Who raised him**
eum a mortuis,, Et qui 5 **from the dead ² And all the**
mecum sunt omnes fratres 6 **brethren who are with me,**
ecclesius galatiae,, Gra- 7 **to the churches of Galatia. ³ Grace**
tia uobis et pax a dō patre 8 **be to you, and peace of God our Fa-**
nostro et d̄no ih̄u xp̄o· qui 9 **ther, and the Lord Jesus Christ, ⁴ who**
dedit semet ipsum pro 10 **gave himself for**
peccatis nostris· ut eripe- 11 **our sins, that he might**
ret nos de praesenti sae- 12 **deliver us from this present**
culo nequam· Secundu^m 13 **wicked world. According**
uoluntatem dī et patris 14 **to the will of God and our**
nostri· Cui est gloria in sae- 15 **Father, ⁵ To whom is glory for**
cula saeculorum· Amen 16 **ever and ever. Amen.**
- ii· Miror quod sic tam cito trans-** 17 **⁶ I wonder that you are so soon re-**
feremini ab eo qui uos uo- 18 **moved from him that called you**
cauit in gratia xp̄i in aliud 19 **with the grace of Christ, to a**
euangelium,, Quod non 20 **different gospel. ⁷ For there is**
est aliud nisi si sunt aliqui 21 **not another, only there are some**
qui uos conturbant· et 22 **that trouble you, and**
uolunt conuertere euan- 23 **would pervert the**
gelium xp̄i,, Sed licet nos· 24 **gospel of Christ. ⁸ But though**
aut angelus de caelo euan- 25 **we, or an angel from heaven,**
gelizet uobis· praeter- 26 **preach a gospel to you. Other than**
quam quod euangelizaui- 27 **that which we have preached**
mus uobis,, Anathema sit· 28 **to you. Let him be anathema.**
Sicut praediximus et nunc 29 **⁹ As we said before, so now**
iterum dico,, Si quis uobis 30 **I say again: If any one**
euangelizauerit praeter 31 **preach to you a gospel, other than**
id quod accepistis anathe- 32 **that which you have received, let**
ma sit 33 **him be anathema.**
- iii· Modo enim hominibus sua-** 34 **¹⁰ For do I now persuade**
deo· an dō· aut quaero 35 **men, or God? or do I seek**

(1-35) 11 – 10a.

Lect.
in qua-
dra-
sima
domini-
ca III

hominibus placere,,
Si adhuc hominibus place-
III. rem. xpi seruus non esse^m

NOTUM AUTEM VOBIS FACIO
FRATRES EUANGELIUM QUOD
EUANGELIZATUM EST A ME
QUIA NON EST SECUNDUM
HOMINEM,, NEQUE ENIM
EGO AB HOMINEM ACCEPI
ILLUD,, NEQUE DIDICI SED
PER REVELATIONEM IHSU XPI

V. AUDISTIS ENIM CONVERSA-
TIONEM MEAM ALIQUANDO
IN IUDAISMO,, QUONIAM
SUPRA MODUM PERSEQUE-
BAR ECCLESIUM DI ET EXPUS-
NABAM ILLAM,, ET PRO-
FICIEBAM IN IUDAISMO
SUPRA MULTOS COETANEOS
IN GENERE MEO,, ABUN-
DANTIUS AEMULATOR EXIS-
TENS PATERNARUM MEA-
RUM TRADITIONUM,,

CUM AUTEM PLACUIT EI QUI ME
SEGREGAUIT DE UTERO MA-
TRIS MEAE ET VOCAVIT PER
GRATIAM SUAM UT REVELA-
RET FILIUM SUUM IN ME UT
EUANGELIZEM^{AR} ILLUM IN GEN-
TIBUS,, CONTINUO NON AD-
QUIEVI CARNI ET SANGUINI
NEQUE VENI HIEROSOLYMA
AD ANTECESSORES MEOS
APOSTOLOS,, SED ABII IN
ARABIAM ET ITERUM

1 to please men?
2 If I yet pleased men,
3 I should not be Christ's servant.
4 ¹¹ For I give you to understand,
5 brethren, of the gospel which
6 was preached by me,
7 for it is not according
8 to man. ¹² For neither
9 did I receive it of
10 man, nor did I learn it; but
11 by the revelation of Jesus Christ.
12 ¹³ For you have heard of my associa-
13 tion in another time
14 with Judaism. How that,
15 beyond measure, I persecuted
16 the church of God, and was
17 destroying it. ¹⁴ And I pro-
18 gressed in Judaism
19 above many equals
20 in my own nation. Aboun-
21 ding in zeal for
22 the traditions of
23 my fathers.
24 ¹⁵ But when it pleased him, who
25 separated me from my mo-
26 ther's womb, and called me by
27 his grace, ¹⁶ To reveal
28 his Son in me, that
29 I might preach him among the
30 nations. Immediately I condes-
31 cended not to flesh and blood.
32 ¹⁷ Neither went I to Jerusalem,
33 to the apostles who were
34 before me. But I went into
35 Arabia, and again

(1-35) 1 10b – 17a.

Line 29: Scripsit Ranke: Inc. euangelizem^{AR}

reuersus sum damascum	1	I returned to Damascus.
Deinde post annos tres ueni	2	¹⁸ Then, after three years, I went
hierosolyma uidere pe-	3	to Jerusalem, to see Pe-
trum et mansi apud eum	4	ter, and I tarried with him
diebus xv., Alium autem	5	15 days. ¹⁹ But others of the
apostolorum uidi nemi-	6	apostles I saw none,
nem nisi iacobum fratre ^m	7	saving James the brother of
domini., Quae autem scribo	8	the Lord. ²⁰ Now the things which
uobis ecce coram deo quia	9	I write to you, behold, before God,
non mentior., Deinde	10	I lie not. ²¹ Afterwards
ueni in partes syriae et	11	I came into the regions of Syria and
ciliciae. eram autem igno-	12	Cilicia, ²² and I was unknown
tus facie ecclesiis iudaeae	13	by face to the churches of Judea,
quae erant in christo., Tan-	14	which were in Christ: ²³ But
tum autem auditum habe-	15	they had heard
bant. quoniam qui perse-	16	only: he, who perse-
quebatur nos aliquando	17	cuted us in other times,
nunc euangelizat fidem	18	doth now preach the faith
quam aliquando expugna-	19	which once he impugn-
bat et in me clarificabat deum	20	ed: ²⁴ And they glorified God in me.†
vi. Deinde post annos xiiii.	21	² Then, after 14 years,
iterum ascendi hieroso-	22	I went up again to Jerusa-
lyma cum barnaba ad-	23	lem with Barnabas, taking
sumpto tito., Ascendi	24	Titus with me. ² And I
autem secundum reuela-	25	went up according to revela-
tionem et contuli cum il-	26	tion; and communicated to them
lis euangelium dei quod	27	the gospel of God, which
praedico in gentibus	28	I preach among the nations,
Seorsum autem his qui ui-	28	But privately to them who
debantur aliquid esse	30	were of repute:
Ne forte in uacuum curre-	31	Lest perhaps in vain was the race
rem aut cucurrissem	32	I was running, or had run.
Sed neque titus qui mecum	33	³ But not even Titus, who was
erat cum esset gentilis	34	with me, being a foreigner,
compulsus est circumcidi	35	was compelled to be circumcised.

(1-20) 1 17b - 24. (21-35) 2 1 - 3.

Sed propter subintroduc- 1 ⁴ But because of false brethren
 tos falsos fratres qui 2 unawares brought in, who
 subintroierunt explo- 3 came in privately to
 rare libertatem nostram 4 spy our liberty,
 quam habemus in xpo ihu 5 which we have in Christ Jesus,
 ut nos in servitutem re- 6 that they might bring us into
 dicerent,, Quibus neque 7 servitude. ⁵ To whom we yielded
 ad horam cessimus sub- 8 not by subjection, no not for
 jectioni ut veritas euan- 9 an hour, that the truth of the
 gelii permaneat apud vos 10 gospel might continue with you.
 Ab his autem qui videbantur 11 ⁶ But of them who seemed
 esse aliquid quales ali- 12 to be important, what
 quando fuerint nihil 13 they were some time, it is
 mea interest,, Os per- 14 nothing to me. God ac-
 sonam hominis non ac- 15 cepteth not the person
 cepit,, Mihi enim qui vi- 16 of man, for to me they
 debantur esse aliquid 17 that seemed to be important
 nihil contulerunt,, 18 added nothing.
 Sed e contrario cum uidis- 19 ⁷ But contrariwise, when they had
 sent quod creditum est 20 seen that to me was committed
 mihi euangelium prae- 21 the gospel of the uncircumcision,
 putii sicut petro circum- 22 as to Peter was that of the circum-
 cisionis,, Qui enim ope- 23 cision. ⁸ For he who wrought
 ratus est petro in aposto- 24 in Peter to the apostle-
 latam circumcisionis 25 ship of the circumcision,
 operatus est et mihi in- 26 wrought in me also among
 ter gentes,, Et cum coe- 27 the nations. ⁹ And when they
 nouissent gratiam quae 28 had known the grace that
 data est mihi,, Petrus 29 was given to me, Peter
 et iacobus et iohannis 30 and James and John,
 qui videbantur colum- 31 who seemed to be pillars,
 nae esse dextras ^{de}derunt 32 gave to me and Barnabas the
 mihi et barnabae socie- 33 right hands of fellowship: that
 tatis,, Ut nos in gen- 34 we should go unto the nat-
 tes ipsi autem in circum- 35 ions, and they unto the circum-

(1-35) 2 4 - 9a.

Line 32: Scripsit Ranke: Inc. ^{de}derunt

cisionem,, TANTUM UT PAU- 1 cision: ¹⁰ Only that we
 PERUM MEMORES ESSEMS 2 should be mindful of the poor:
 QUOD ETIAM SOLLICITUS FUI 3 which same thing also
 hoc ipsum facere 4 I was careful to do.
 VII. CUM AUTEM UENISSET PETRUS 5 ¹¹ But when was come Peter,
 CĒPHĀS ANTHIOCHAM IN FA- 6 Cephas, to Antioch, I withstood
 CIEM EI RESTITI QUIA REPRAE- 7 him to the face, because he
 HENSIBILIS ERAT,, PRIUS 8 was to be blamed. ¹² For
 ENIM QUAM UENIRENT QUI- 9 before that some came
 DAM AB IACOBO CUM GENTIBUS 10 from James, he did eat with
 EDEBANT,, CUM AUTEM 11 these foreigners. But when
 UENISSENT SUBTRAHEBAT 12 they were come, he withdrew
 ET SEGREGABAT SE TIMENS 13 and separated himself, fearing
 EOS QUI EX CIRCUMCISIONE 14 them who were of the circum-
 ERANT,, ET SIMULATIONI 15 cision. ¹³ And to his pre-
 EJUS CONSENSERUNT CETE- 16 tence the rest of the Judeans
 RI IUDAEI ITA UT ET BARNABAS 17 consented, so that Barna-
 DUCERETUR AB EIS IN IL- 18 bas also was led by them
 LA SIMULATIONE,, SED CUM 19 into that pretence. ¹⁴ But when
 UIDISSEM QUOD NON RECTE 20 I saw that they lived not up-
 AMBULARENT AD UERITATEM 21 rightly unto the truth of the
 EUANGELII DIXI PETRO CĒ- 22 gospel, I said to Peter, Ce-
 PHĀE CORAM OMNIBUS,, 23 phas, before them all:
 SI TU CUM IUDAEUS SIS GENTI- 24 If thou, when a Judean, would be
 LITER ET NON IUDAEAE UIUIS 25 foreign, and not live as a Judean,
 QUOMODO GENTES COGIS JU- 26 why makest thou these foreigners
 DAIZARE,, NOS NATURA 27 to be as Judeans? ¹⁵ We are native
 IUDAEI ET NON EX GENTIBUS 28 Judeans, and not sinners among
 PECCATORES,, SCIENTES ^{BI} ^{AUTEM} QUOD 29 foreigners. ¹⁶ Knowing ^{though} that
 NON IUSTIFICATUR HOMO EX 30 man is not justified by the
 OPERIBUS LEGIS NISI PER 31 works of the law, yet is by the
 FIDEM IHU XPI,, ET NOS IN 32 faith of Jesus Christ. We also be-
 XPO IHU CREDIMUS UT JUSTI- 33 lieve in Christ Jesus, that we be
 FICEMUR EX FIDE XPI ET NON 34 justified by faith in Christ, and not
 EX OPERIBUS LEGIS,, PROPTER Q^{OD} 35 by the works of the law. ^{BECAUSE}

(1-35) 2 9b – 16a.

Line 6: Scripsit Ranke: [PETRUS] || CĒPHĀS

Lines 22 & 23: Scripsit Ranke: [PETRO] CĒ- || PHĀE

Vulgate supports cephās in both cases, but not petrus

Line 29: Scripsit Ranke: C vel S SCIENTES ^{AUTEM}Line 30: Scripsit Ranke: C vel S IUSTIFICATUR ^{BI}Line 33: Scripsit Ranke: Inc credimus ^{DI}

Line 35 & Line 1 on next page: Scripsit Ranke: C [,,]

PROPTER Q^{OD}, correctura scripta super rasura
 syllabrum ex ope- || || [ex ope[RIBUS] ENIM]

ex operibus enim Legis non iustificabitur omnis caro

VIII. Quod si quaerentes iustificari in Christo inuenti sumus et ipsi peccatores

Numquid Christus peccati minister est absit. Si enim quae destruxi haec iterum aedifico. praeuaticationem me instituo.† Ergo enim per Legem Legi mortuus sum ut deo uiuam Christo confixus sum cruci.

Uiuo autem iam non ego uiuit uero in me Christus.

Quod autem nunc uiuo in carne in fide uiuo filii dei qui dilexit me et tradidit se ipsum pro me. Non abicio gratiam dei. Si enim per Legem iustitia. ergo Christus gratis mortuus est

VIII. O insensati Galatae qui uos fascinauit. ante quorum oculos Christus Iesus proscriptus est in uobis et crucifixus. Hoc solum a uobis uolo discere ex operibus Legis spiritum accepistis an ex auditu fidei. Sic stulti estis ut cum spiritu cooperitis nunc carne consummamini. Tanta passi estis sine causa. si tamen sine causa. Qui ergo

by the works indeed of the law no flesh shall be justified.

17 But if while we seek to be justified in Christ, we ourselves also are found sinners;

Is Christ then the minister of sin? Never! 18 For if I build up again the things which I have destroyed, I prove myself a transgressor.† 19 For I, through the law, am dead to the law, that I may live to God: with Christ I am crucified.

20 And I live, now not I; but Christ liveth in me.

And that I live now in the flesh: I live believing in the Son of God, who loved me, and delivered himself for me. 21 I cast not away the grace of God. For if justice be by the law, then Christ died in vain.

3 1 O senseless Galatians, who hath bewitched you? You, before whose eyes Jesus Christ hath been portrayed among you, and crucified. 2 This only would

I learn of you: Did you receive the Spirit by the works of the law, or by the hearing of faith? 3 Are you so foolish, that, beginning in the Spirit, now, in the flesh, you would finish? 4 Have you suffered so great things in vain? If it be yet in vain. 5 He therefore who

Lect.
post in-
dulgentia
peria
II

(1-22) 2 16b – 21. (23-35) 3 1 – 5a.

Line 1: See page 548 line 35. English modified accordingly.

Line 19: Scripsit Ranke: fort. S se ipsum

Lines 26 & 27: Scripsit Ranke: [est] in uobis. Inc. manus addidit ad marg. et English modified accordingly.

Lect. post in-
dulgentia
feria III

TRIBUIT VOBIS SP̄M. ET OPE-
RATUR VIRTUTES IN VOBIS
EX OPERIBUS LEGIS. AN EX
AUDITU FIDEI. Sicut scrip-
tum est. CREDIDIT ABRA-
HAM D̄O ET REPUTATUM EST
EI AD IUSTITIAM.† COGNOS-
CITE ERGO QUIA QUI EX FIDE
SUNT. HII SUNT FILII ABRAHAE

PROVIDENS AUTEM SCRIPTU-
RA QUIA EX FIDE IUSTIFICAT
GENTES D̄S PRAENUNTIAUIT
ABRAHAE. QUIA BENEDI-
CENTUR IN TE OMNES GENTES

X. J̄SITUR QUI EX FIDE SUNT BENE-
DICENTUR CUM FIDELI ABRA-
HAM. Quicumque enim
ex operibus Legis sunt sub
maledicto sunt

IN DEU-
TERO-
NOMIO

SCRIPTUM EST ENIM MALE-
DICTUS OMNIS QUI NON PER-
MANSERIT IN OMNIBUS
QUAE SCRIPTA SUNT IN LIBRO
LEGIS UT FACIANT EA

XI. QUONIAM AUTEM IN LEGE NE-
MO IUSTIFICATUR APUT D̄M
MANIFESTUM EST. QUIA
JUSTUS EX FIDE UIUIT. Lex
AUTEM NON EST EX FIDE.
sed qui FECERIT EA UIUIT IN
ILLIS

IN DEU-
TERONO-
MIO

XII. X̄PS NOS REDEMIT DE MALE-
DICTO LEGIS FACTUS PRO NO-
BIS MALEDICTUM

IN DEU-
TERO-
NOMIO

QUIA SCRIPTUM EST. MALE-

1 giveth to you the Spirit, and work-
2 eth miracles among you; do so by
3 the works of the law, or by the
4 hearing of faith? ⁶ As it
5 is written: Abraham be-
6 lieved God, and it was reputed
7 to him unto justice.† ⁷ Know ye
8 therefore, that they who are of
9 faith, are Abraham's children.
10 ⁸ And the scripture, fore-
11 seeing, that God justifieth the
12 foreigners by faith, told unto
13 Abraham before: In thee
14 shall all nations be blessed.
15 ⁹ Therefore they that are of faith, shall
16 be blessed with faithful Abra-
17 ham. ¹⁰ For as many as are
18 of the works of the law, are
19 under a curse.
20 For it is written: Cursed
21 is every one, that abideth not
22 in all things,
23 which are written in the book
24 of the law to do them.
25 ¹¹ But that in the law no
26 man is justified with God,
27 it is manifest. Because the
28 just man liveth by faith. ¹² But
29 the law is not of faith:
30 but, who obeyeth them, shall live
31 in them.
32 ¹³ Christ redeemed us from the
33 curse of the law, being made
34 a curse for us.
35 For it is written: Cursed

(1-35) 3 5b – 13a.

Lines 30 & 31: Scripsit Ranke: Nota marg. videtur esse
Victorina.

dictus omnis qui pēpen-
dit in ligno ut in gentibus
benedictio abrahae fie-
ret in xpō ihū ut pollici-
tationem sp̄s accipiam⁹
per fidem ⁊

1 is every one that hang-
2 eth on a tree: ¹⁴ that to the nations
3 the blessing of Abraham might
4 come through Christ Jesus: that the
5 promise of the Spirit we may
6 receive by faith. ⁊

xiii. **FRATRES SECUNDUM HOMI-**
nem dico,, Tamen homi-
nis confirmatum testa-
mentum. ⁊ nemo spernit
aut superordinat,, ABRA-
hae dictae sunt promissio-
nes et semini eius,,

¹⁵ Brethren, I speak after the man-
ner of man. Yet a man's
testament, if it be con-
firmed, ⁊ no man despiseth,
nor addeth to it. ¹⁶ To Abra-
ham were the promises
made and to his seed.

Non dicit et seminibus
quasi in multis sed quasi
in uno et semini tuo qui
est xp̄s,, hoc autem dico,,

14 He saith not, and to his seeds,
15 as of many: but as
16 of one, and to thy seed, which
17 is Christ. ¹⁷ Now this I say:

Testamentum confirma-
tum a dō quae post .cccc.
et .xxx. annos facta est Lex

18 The testament confirmed
19 by God, which after 400
20 and 30 years was made the law,

Non irritam facit ad eua-
cuandam promissione^m
patrum,, Nam si ex Lege
hereditas iam non ex re-
promissione,, ABRAHAE
autem per repromissio-
nem donauit d̄s

21 Doth not annul,
22 or make the promise
23 void. ¹⁸ For if the inherit-
24 ance be of the law, it is
25 no more of promise. But
26 God gave it to Abraham
27 by promise.

xiiii. **QUID igitur Lex propter**
transgressionem posita
est. donec ueniret semen
cui repromiserat. ordi-
nata per angelos in ma-
nu mediatoris,, Media-
tor autem unus non est
d̄s autem unus est,,

¹⁹ Why then was the law? It was set
because of transgressions,
until the seed should come,
to whom he made the promise, being
ordained by angels in the
hand of a mediator. ²⁰ Now a
mediator is not of one:
but God is one.

(1-35) 3 13b – 20.

Line 1: Scripsit Ranke: pēpendit. Retinui codicis
lectionem. Perfect changed to present.

Line 6: Scripsit Ranke: Quid sibi velit crucicula nescitur.

xv. **Lex ergo aduersus promiss-**
 sa dī absit,, Si enim data
 esset Lex quae possit uiui-
 ficare,, Vere ex Lege es-
 set iustitia. sed conclusit
 scriptura omnia sub pec-
 cato ut re promissio ex
 fide ihū xpī daretur cre-
 dentibus,, Prius aute^m
 quam ueniret fides sub
 Lege custodiebamur. Con-
 clusi in eam fidem quae
 reuelanda erat,, Itaque
 Lex pedago^{gus} noster
 erat in xpō ihū ut ex fide
 iustificemur,, Ad ubi ue-
 nit fides iam non sumus
 sub pedago^{gus},, Omnes
 enim filii dī estis per fi-
 dem in xpō ihū †

Lectio
in epipa-
nia

xvi. **Quicumque enim in xpō**
 baptizati estis xp̄m indu-
 istis,, Non est iudaeus
 neque graecus,, Non est
 seruus neque liber,, Non
 est masculus neque femina

R Omnes enim uos ^{unum} estis in xpō
 ihū

xvii. **Si autem uos unum estis**
 in xpō ihū. ergo abrahae
 semen estis secundum
 promissionem heredes

xviii. **Dico autem quanto tempo-**
 re heres paruulus nihil
 differt a seruo cum sit

1 ²¹ Was the law then against the pro-
 2 mises of God? Never! For if there
 3 had been a law given which could
 4 give life: Verily justice should
 5 have been by the law. ²² But the
 6 scripture hath concluded all under
 7 sin, that the promise, by the
 8 faith of Jesus Christ, be given to
 9 the believers. ²³ But before
 10 the faith came, we were
 11 kept under the law shut
 12 up, unto that faith which
 13 was to be revealed. ²⁴ Where-
 14 fore the law was our first teacher
 15 in Christ Jesus, that we might be
 16 justified by faith. ²⁵ To when
 17 faith is come, we are no longer
 18 under a teacher. ²⁶ For you
 19 are all the children of God by
 20 faith, in Christ Jesus.

21 ²⁷ For as many of you as have been
 22 baptized in Christ, are clothed in
 23 Christ. ²⁸ There is neither Judean
 24 nor Greek: there is neither
 25 bondman nor freeman: there is
 26 neither male nor female.
 27 For you are all ^{one} in Christ
 28 Jesus.

29 ²⁹ And if you are all one
 30 in Christ Jesus, then are
 31 you the seed of Abraham, heirs
 32 according to the promise.

33 ⁴ ¹ Now I say, as long as the heir
 34 is a child, he differeth nothing
 35 from a servant, though he be

(1-32) 3 21 – 29. (33-35) 4 1a.

Line 27: Scripsit Ranke: Jubente Victore, cuius R ad
 marginum est, voc. ^{unum} additum est, quod Scr.
 omiserat.

dñs omnium. Sed sub to-	1	lord of all. ² But is under tu-
toribus et actoribus est	2	tors and governors
usque ad praefinitum Te ^m	3	until the time appointed
pus a patre	4	by the father:
xviii. Ita et nos cum essemus	5	³ So we also, when we were
paruuli sub xelementis	6	children, were serving
huius mundi eramus ser-	7	under the elements of this
uientes,, Ad ubi uenit	8	world. ⁴ At the coming
plenitudo temporis,,	9	of the fulness of the time:
Misit dñs filium suum,, Na-	10	God sent his Son. Born
tum ex muliere factum	11	of a woman, formed under
sub lege ut eos qui sub le-	12	the law, ⁵ that who were under the
ge erant redimeret. ut	13	law, he might redeem, that
adoptionem filiorum	14	we might receive adoption
reciperemus	15	as sons.
xx. Quoniam estis fili dñi misit	16	⁶ Because you are sons of God, God
dñs spm filii sui in corda	17	hath sent the Spirit of his Son into
nostra clamantem abba	18	our hearts, crying: Abba,
pater,, Itaque iam non	19	Father. ⁷ Therefore now he is
est seruus sed filius. quod-	20	not a servant, but a son, and
si filius. quodsi filius et	21	if a son: if indeed a son, an heir
heres per dñm,,+ Sed tunc	22	also through God.+ ⁸ But then
quidem ignorantes dñm	23	indeed, not knowing God,
his qui natura non sunt	24	you served them, who, by
dii seruibatis,, Nunc	25	nature, are not gods. ⁹ But
autem cum cognoueritis	26	now, after that you have known
dñm. Immo cogniti sitis	27	God. Or rather are known
a dñ. quomodo conuer-	28	by God: how turn you
mini iterum. ad infirma	29	again to the weak
et aegena aelementa	30	and needy elements,
quibus denuo seruire	31	which you desire to serve
uultis,, Dies observa-	32	again? ¹⁰ You observe
tis et menses et tempo-	33	days, and months, and seasons,
ra et annos,, Timeo uos	34	and years. ¹¹ I fear for you,
ne forte sine causa.	35	lest perhaps in vain,

(1-35) 4 1b – 11a.

Line 6: Scripsit Ranke: xelementis obelo adhibito in elementis mutatum, cf line 30.

Lines 20 & 21: See: quod-||si filius: this phrase is repeated. There is no editor's mark for deletion, so this is not obviously a dittography. Ranke omits the rep-

etition without comment. I disagree here. Repetition is often used for emphasis, and this is a point meriting emphasis. The first quod could be an addition.

Line 30: Scripsit Ranke: aegena aelementa

LABORAUERIM IN UOBIS
ESTOTE SICUT ET EGO QUIA ET
EGO SICUT UOS

XXI. OBSECO AUTEM UOS FRATRES
NIHIL ME LAESISTIS,, SCI-
TIS AUTEM QUIA PER INFIR-
MITATEM CARNIS EUANGE-
LIZAUI UOBIS IAM PRIDEM

ET TEMPTATIONEM UESTRA^m
IN CARNE MEA NON SPRAE-
UISTIS NEQUE RESPUISTIS
SED SICUT ANGELOM Dī EX-
CEPISTIS ME SICUT XPM
IHm,, UBI EST ERGO BEA-
TITUDO UESTRA,, TESTIMO-
NIUM ENIM PERHIBEBO UO-
BIS QUIA SI FIERI POSSIT
OCULOS UESTROS ERUISSE-

ERGO INIMICUS UOBIS FAC-
TUS SUM UERUM DICENS
UOBIS,,

XXII. AEMULANTUR UOS NON BENE
SED EXCLUDERE UOS UOLUNT
UT ILLOS AEMULEMINI,,

BONUM AUTEM AEMULAMI-
NI IN BONO SEMPER ET NON
TANTUM CUM PRAESENS
SUM APUT UOS,,

XXIII. FILIOLI MEI QUOS ITERUM
PARTURIO DONEC FORME-
TUR XPS IN UOBIS,, UELLE^m
AUTEM ESSE APUT UOS
MODO ET MUTAREM UO-
CEM MEAM QUONIAM

1 I have laboured among you.

2 ¹² Be ye also as I, because

3 I also am as you:

4 **And brethren, I beseech you:**

5 you have not hurt me at all. ¹³ And

6 you know, how through infirm-

7 ity of the flesh, I preached the

8 gospel to you formerly:

9 And temptation of you

10 by my flesh, ¹⁴ you despised

11 not, nor rejected:

12 but received me as an

13 angel of God, even as Christ

14 Jesus. ¹⁵ Where is then your

15 blessedness? Witness

16 indeed I bear unto, you

17 that, if it could be done,

18 your own eyes you would have

19 plucked out and given to me.

20 ¹⁶ Am I then become your

21 enemy, because I tell you the

22 truth?

23 ¹⁷ **They envy you for no good**

24 **cause:** but they would exclude

25 you, that you might envy them.

26 ¹⁸ And envy the goodness

27 of the good always, and not

28 only when I am present

29 with you.

30 ¹⁹ **My little children, whom again**

31 I labour to bring forth, until

32 Christ be formed in you. ²⁰ And I

33 would willingly be present with you

34 now, and change

35 my voice: because

(1-35) 4 11b – 20a.

CONFUNDOR IN VOBIS,, 1 I am ashamed for you.
 DICITE MIHI QUI SUB LEGE VUL- 2 ²¹ Tell me, you who would be
 TIS ESSE LEGEM NON LEGIS- 3 under the law, have you not read
 TIS,, SCRIPTUM EST ENIM 4 the law? ²² For it is written
 QUONIAM ABRAHAM DUOS 5 that Abraham had two
 FILIOS HABUIT. UNUM DE AN- 6 sons: one by a maidservant,
 CILLA. ET UNUM DE LIBERA 7 and one by a free woman.
 Sed qui de ANCILLA SECUNDUM 8 ²³ But he of the maidservant, was
 CARNEM NATUS EST. QUI AU- 9 born according to the flesh: he
 TEM DE LIBERA PER REPRO- 10 though of the free woman, was
 MISSIONEM QUAE SUNT 11 by the promise, ²⁴ which things
 PER ALLEGORIA DICTA,, HAEC 12 are said by an allegory. For
 ENIM SUNT DUO TESTAMEN- 13 these are the two testa-
 TA,, UNUM QUIDEM A MON- 14 ments. The one from mount
 TE SINA IN SERVITUTEM GE- 15 Sina, engendering unto bond-
 NERANS QUAE EST AGAR. 16 age; which is Agar:
 SINA ENIM MONS EST IN ARA- 17 ²⁵ For Sina is a mountain in Ara-
 BIA. QUI CONIUNCTUS EST EI 18 bia, which hath affinity
 QUAE NUNC EST HIERUSA- 19 to that Jerusalem which now
 LEM ET SERUIT CUM FILIIS 20 is, and is in bondage with her
 SUIS,, QUAE SURSUM 21 children. ²⁶ But Jerusalem,
 EST AUTEM HIERUSALEM 22 which is above,
 LIBERA EST QUAE EST MA- 23 is free: which is
 TER NOSTRA,, SICUT SCRIP- 24 our mother. ²⁷ **k** It is
 TUM EST ENIM. 25 written **indeed**:
 LAETARE STERELIS QUAE 26 Rejoice, thou barren, that
 NON PARIS ERUMPE ET EX- 27 bearest not: break forth and
 CLAMA QUAE NON PARTURIS 28 cry, thou that travailest not:
 Quia MULTI FILII DESERTAE 29 For many are the children of the de-
 MAGIS QUAM EUS QUAE HA- 30 solate, more than of her that hath
 BET VIRUM,, NOS AUTEM 31 a husband. ²⁸ Now we,
 FRATRES SECUNDUM ISAAC 32 brethren, as Isaac was,
 PROMISSIONIS FILII SUMUS 33 are the children of the promise.
 Sed quomodo tunc qui se- 34 ²⁹ But as then he, that
 CUNDUM CARNEM NATUS 35 was born according to

IN e-
SALA
PROF.

(1-35) 4 20b – 29a.

Lines 24 & 25: Scripsit Ranke: C [NOSTRA,,] SCRIPTUM
 EST ENIM. Supra erasum SICUT, quod commode adhuc
 legitur, litera **k** posita est, de qua cf not ad 385, 28; 411,

36 – 42. **k** indicates a new context,
 so this should be seen as an introduction to:
 LAETARE STERELIS :: Rejoice, thou barren, etc.

fuerat persequabatur	1	the flesh, persecuted
eum qui secundum spm	2	him that was after the spirit;
ita et nunc,, Sed quid di-	3	so also it is now. ³⁰ But what saith
cit scriptura. eice ancil-	4	the scripture? Cast out the maid-
la et filium eius,, Non eni ^m	5	servant and her son. For the maid-
heres erit filius ancillae	6	servant's son shall not be heir
cum filio liberae. Itaque	7	with the free woman's son. ³¹ So
fratres non sumus ancil-	8	then, brethren, we are not the ser-
lae filii sed liberae qua	9	vant's children, but born free: by
libertate nos xps liberauit	10	which freedom Christ freed us.
State et nolite iterum iugo	11	⁵ ¹ Stand fast, and be not held again
seruitutis contineri	12	under the yoke of bondage.
xxiii. Ecce ego paulus dico uobis	13	² Behold, I Paul tell you,
quoniam si circumcida-	14	that if you be circum-
mini xps uobis nihil pro-	15	cised, Christ shall profit ^s you
dest ^{it} ,, Testificor aute ^m	16	nothing. ³ And I testify
rursum omni homini	17	again to every man
circumcidenti se. quo-	18	circumcising himself,
niam debitor est uniuersae	19	that he is a sinner
Legis faciendae,,	20	to the whole law.
Euacuati estis a xpo qui in	21	⁴ You are made void of Christ, you
Le ^{ge} iustificamini a gratia	22	who are justified in the law are
excidistis,, Nos enim	23	fallen from grace. ⁵ For we
spm ex fidei ^m spei ^m iusti-	24	in spirit, by faith, wait for
tiae expectamus,,	25	the hope of justice.
xxv. Nam in xpo ihu neque cir-	26	⁶ For in Christ Jesus neither cir-
cumcisio aliquid ualet	27	cumcision availeth any thing,
neque praeputium. sed fi-	28	nor uncircumcision: but
des que per caritatem	29	faith that worketh
operatur	30	by charity.
xxvi. Currebatis bene quis uo-	31	⁷ You did run well, who hath hin-
bis inpediuit ueritati non	32	dered you, that you should not
oboedire,, Persuasio	33	obey the truth? ⁸ This persua-
haec non est ex eo qui uo-	34	sion is not from him that
cat uos,, Modicum	35	calleth you. ⁹ A little

(1-10) 4 29b – 31. (11-35) 5 1 – 9a.

Line 16: Scripsit Ranke: C [nihil] prodest^{it},, Original
proderit a C erasum bene etiam legitur. Changes

future tense to present tense.
Line 22: Scripsit Ranke: S Le^{ge}

fermentum tota massa^m 1 leaven corrupteth the
 corrumpit. Ego confi- 2 whole bulk. ¹⁰ I have confi-
 do in uobis in dño quod ni- 3 dence in you in the Lord: that you
 hil aliud sapietis. Qui au- 4 will not be of another mind. But
 tem conturbat uos porta- 5 he that troubleth you, shall bear
 uit iudicium quicumque 6 the judgment, whosoever
 est ille 7 he be.

xxvii. Ego autem fratres si cir- 8 ¹¹ And I, brethren, if I
 cumcisionem adhuc prae- 9 yet preach circumcision,
 dico. quid adhuc persecu- 10 why do I yet suffer persecu-
 tionem patior. Ergo eua- 11 tion? Then is the scandal
 cuatum est scandalum 12 of the cross made
 crucis. Utinam et abscin- 13 void, ¹² I would they were even
 dantur qui uos conturbant 14 cut off, who trouble you.

Uos enim in libertatem uo- 15 ¹³ For you, brethren, have
 cati estis fratres. Tan- 16 been called unto liberty: only
 tum ne libertatem in oc- 17 make not liberty an oc-
 casionem carnis detis. 18 casion to the flesh,
 sed per caritatem serui- 19 but by charity serve
 te in inuicem 20 one another.

xxviii. Omnis enim Lex in uno 21 ¹⁴ For all the law is ful-
 sermone inpletur. Di- 22 filled in one teaching: Thou
 lis proximum tuum 23 shalt love thy neighbour
 sicut te ipsum. Quod si 24 as thyself. ¹⁵ But if
 in inuicem mordetis et 25 among one another you nibble
 comeditis uidete ne ab 26 and devour; take heed you be
 inuicem consumamini 27 not consumed one of another.

xxviii. Dico autem spū ambula- 28 ¹⁶ I say then, live in the spirit,
 te et desiderium carnis 29 and you shall not fulfill the
 non perficietis. Caro 30 lusts of the flesh. ¹⁷ For the
 enim concupiscit aduer- 31 flesh lusteth against
 sus spm. Spiritus autem 32 the spirit. And the spirit
 aduersus carnem. haec 33 against the flesh. For
 enim inuicem sibi aduer- 34 these are contrary one to
 santur. ut non quaecumque 35 another: so that you do not the

(1-35) 5 9b – 17a.

Line 13: Scripsit Ranke: [utinam] et abscin-||dantur,
 cuius vocabuli prius n post erasum est. The Vulgate

supports the original, so ignore this edit
 Line 25: Scripsit Ranke: mordetis corr. e morditis

uultis illa faciat, „ Quod- 1 things that you would. ¹⁸ But if
 si spū ducimini non estis 2 you are led by the spirit, you are not
 sub Lege, „ Manifesta 3 under the law. ¹⁹ Now the
 autem sunt opera carnis 4 works of the flesh are manifest,
 quae sunt. fornicatio. ^{nes} in- 5 Which are fornication, un-
 munditia^e luxuria^e idolo- 6 cleanness, extravagance, ²⁰ idola-
 rum seruitus. beneficia 7 try, witchcraft,
 inimicitiae. contentio- 8 enmities, contentions,
 nes. aemulationes. irae. 9 jealousy, anger,
 rixae. dissensiones. he- 10 quarrelsomeness, dissensions, he-
 reses. Inuidiae. homici- 11 resies, ²¹ enviousness, murder,
 dia. ebrietates. commis- 12 drunkenness,
 sationes, „ Et his similia 13 revellings. And such like
 quae praedico uobis sicut 14 as I warn you, as I have warned
 praedixi quoniam qui ta- 15 you before, that they who do
 lia agunt regnum dī non 16 such things shall not obtain the
 consequentur, „ Fruc- 17 kingdom of God. ²² But the fruit
 tus autem sps est. caritas 18 of the Spirit is, charity,
 gaudium. ^{patientia} pax. [^] Lon- 19 joy, peace, ^{patience} forbear-
 gas. bonitas. benignitas 20 ance, goodness, benignity,
 fides. modestia. conti- 21 ²³ faith, modesty, conti-
 nentia aduersus huius- 22 nency. Against such
 modi non est Lex, „ Qui 23 there is no law. ²⁴ And
 autem xpī sunt carnem 24 they who are Christ's, their flesh,
 suam crucifixerunt 25 have they crucified
 cum uitis et concupis- 26 with the vices and concupis-
 centiis 27 cences.
 xxx. Si uiuimus spū. spū et am- 28 ²⁵ If we live by the Spirit, by the Spirit
 bulemus, „ Non efficia- 29 let us also behave. ²⁶ Let us not
 mur inanis gloriae cu- 30 be made desirous of vain
 pidi, „ Inuicem prouocan- 31 glory. Provoking one an-
 tes inuicem inuidentes 32 other, envying one another.
 xxxi. Fratres. et si praeoccu- 33 ⁶ ¹ Brethren, if a man also
 patus fuerit homo in ali- 34 be overtaken in any
 quo delicto. Uos qui spiri- 35 fault, you, who are

(1-32) 5 17b – 25. (33-35) 6 1a.

Lines 5 & 6: Scripsit Ranke: C fornicatio. ^{nes} in-
 ||munditia^e luxuria^e. The Vulgate supports the
 original so this edit should be ignored.

Line 19: Scripsit Ranke: C ^{patientia} Lon-
 gasanimitas. This could be Vulgatisation, so this edit may be
 ignored.

ταLe ^s estis huiusmodi ins-	1	spiritual, instruct such
truite in spū mansuetu-	2	a one in the spirit of gentle-
dinis., Considerans te	3	ness. Considering thy-
ipsum ne et tu tempteris	4	self, lest thou also be tempted.
Alter alterius onera por-	5	² Bear ye one another's bur-
tate et sic adimplebitis	6	dens; and so you shall fulfill
Legem xpī.,† Nam si quis	7	the law of Christ.† ³ For if any man
existimat se aliquid esse	8	think himself important, where-
cum nihil sit ipse se sedu-	9	as he is nothing, he deceiveth
cit., Opus autem suum	10	himself. ⁴ But let every one
probet unusquisque	11	prove his own work,
et sic in semet ipso tan-	12	and so he shall have
tum gloriam habebit et	13	glory in himself only, and
non in altero., Unus-	14	not in another. ⁵ For
quisque enim onus suum	15	every one shall bear his own
portabit	16	burden.
xxxii. Communicet autem is	17	⁶ And let him that is instructed
qui cathecizatur. uerbu ^m	18	in the word, communicate
ei qui se cathecizat. in om-	19	to him that instructeth him, in all
nibus bonis	20	good things.
xxxiii. Nolite errare. dñs non	21	⁷ Be not deceived, God is not
inridetur., Quae enim	22	mocked. ⁸ For what things
seminaverit homo haec	23	a man shall sow, those also
et metet., Quoniam qui	24	shall he reap. For he that
seminat in carne sua.	25	soweth in his flesh,
de carne et metet cor-	26	of the flesh also shall reap cor-
ruptionem., Qui autem	27	ruption. But he that
seminat in spū. de spū.	28	soweth in the spirit, of the spirit,
metet uitam aeternam	29	shall he reap life everlasting.
Bonum autem facientes	30	⁹ And in doing good,
non deficiamus. tempo-	31	let us not fail, for in
re enim suo metemus	32	due time we shall reap,
non deficientes	33	not failing.
xxxiiii. Ergo dum tempus habemus	34	¹⁰ Therefore, whilst we have time,
operemur bonum ad omnes	35	let us work good to all men,

(1-35) 6 1b – 10a.

Line 1: Scripsit Ranke: C [spiri-] || || ταLe^s

maxime autem ad domes-
ticos fidei

xxxv. **U**idete qualibus litteris

scripsi uobis mea manu.

Quicumque enim placere uo-

lunt in carne hii coſunt

uos circumcidi tantum

ut in cruce xpi persecu-

tionem non patiantur

Neque enim qui circumci-

duntur legem custodiunt

sed uolunt uos circumci-

di ut in carne uestra glo-

rientur

xxxvi. **M**ihi autem absit gloriari

nisi in cruce dñi. n̄. ihu xpi

per quem mihi mundus cru-

cifixus est et ego mundo

In xpo enim ihu neque cir-

cumcisio aliquid ualet

neque praeputium,, Sed

nova creatura,, Et qui-

cumque hanc regulam

secuti fuerint. pax super

illos misericordia et

super israhel dñi

xxxvii. **D**e cetero nemo mihi.

molestus sit,, Ego enim

stigmata ihu in corpore

meo porto,, Gratia dñi

n̄. ihu. xpi. cum spū uestro

fratres. AMEN

EXPL. EPISTULA AD GALATAS

INC. ARGUMENTUM AD EPHESIOS

1 but especially to those who are of
2 the household of the faith.

3 ¹¹ See what kind of letter

4 I have written to you myself.

5 ¹² For as many as desire to

6 please in the flesh, they constrain

7 you to be circumcised, only

8 that they may not suffer in the

9 persecution of the cross of Christ.

10 ¹³ For neither they who are circum-

11 cised, keep the law;

12 but they will have you circum-

13 cised, that they may glory in

14 your flesh.

15 ¹⁴ But far be it that I should glory,

16 save in the cross of our Lord Jesus

17 By whom the world is cru-

18 cified to me, and I to the world.

19 ¹⁵ For in Christ Jesus neither cir-

20 cumcision availeth any thing,

21 nor uncircumcision, but

22 a new creature. ¹⁶ And who-

23 soever this rule

24 shall follow, peace be upon

25 them, and mercy, and

26 upon the Israel of God.

27 ¹⁷ From henceforth no man to me

28 shall be a burden; for I

29 bear the marks of Jesus in

30 my body. ¹⁸ The grace of our

31 Lord Jesus Christ be with your

32 spirit, brethren. AMEN.

33

34 END. EPISTLE TO GALATIANS.

35 BEG. TOPIC OF TO EPHESIANS

(1-32) 6 10b – 18.

Ephesi sunt asiani hi accep-	1	Ephesians are Asians. These, accep-	
to uerbo ueritatis perste-	2	ting the word of truth stand	
terunt in fide hos conlau-	3	fast in the faith. These, the	
dat apostolus scribens eis	4	Apostle praises, writing to them	
ab urbe roma de carcere	5	from Rome, from prison	
per ^{thi}tycium diaconum	6	by ^{thi}Tycus, the deacon.	
EXPL· ARGUMENTUM· INC· BREBIS	7	END. TOPIC. BEG. BREVIS.	
I· De sc̄is quod ante constitu-	8	Of the saints that, before the found-	564 1
tionem mundi in dñō xp̄o	9	ation of the world, in the Lord	
electi sunt et de omni sa-	10	Christ, were chosen, and from all wis-	
piencia et prudentia sa-	11	dom, and understanding of the	
cramenti et renouatio-	12	sacrament, and the renewal	
ne omnium in dñō xp̄o	13	of all things, in the Lord Christ,	
quae in caelis sunt et quae	14	that are in Heaven, and that	
in terra	15	are on the Earth.	
II· De apostolo pro ephesios	16	Of the Apostle, praying for	565 22
depraecante et surrec-	17	the Ephesians, and the resurrec-	
tionē dñi et ascensu et po-	18	tion of the Lord, and his ascension,	
testate	19	and his power.	
III· De principe potestatis	20	Of the prince of power,	566 26
heris huius sp̄s	21	of the stench of this spirit.	
IIII· De dō per diuitias miseri-	22	Of God, through the riches of	567 8
cordiae suae sc̄o cum	23	mercy, gathering and quickening	
xp̄o dñō conuiuificante	24	his saints with the Lord Christ,	
et in caelestibus conlocante	25	in the heavenly places.	
V· De sc̄is quod non uirtute	26	Of the saints, that it is not by their	567 24
sua a dñi gratia ueniant	27	merit, they come to the Lord's grace	
sed dono et beniuolen-	28	but by the gift and benevol-	
tia dī	29	ence of God.	
VI· De praeputio et circum-	30	Of uncircumcision and circum-	567 54
cisione	31	cission	
VII· De dñō legem mandatoru^m	32	Of the Lord, making void the law	568 12
in sententiis euacuand-	33	of commandments in the trad-	
tem et duos conderet	34	itions, and that he might unify	
in semet ipso	35	the two in himself.	

Line 6: Scripsit Ranke: Lege: **tycium**, quod inc. manu mut.
est in **ty^{thi}cium**. (Scripsit Ranke **ty^{thi}bicum**.)

Line 21: The ms. spells this word here **heris**, but the text it
refers to uses **aeris**.

viii. De ciuibus s̄corum et domesticis dī et de aedificatione templi	1 Of co-citizens with the saints, and 2 the household of God, and of 3 the building of the temple.	569 1
viii. De mysterio dñi quod ante passionem ipsius generationibus aliis non fuerit reuelatum	4 Of the mystery of the Lord, which 5 before the passion, to the generation of the others, has not been 6 revealed.	569 13
x. De gloria tribulationis	8 Of the glory of tribulations.	570 24
xi. De omni patria in caelis et in terris. et homine interiore et omni plenitudine scientiae dī	9 Of things of the Father, in heaven, 10 and on earth, and the inner 11 man, and to all, the full- 12 ness of the knowledge of God.	570 28
xii. De dño super omnia quam a s̄cis petitur abundantius largiente	13 Of the Lord, over all things which 14 are petitioned by the saints, 15 giving more bountifully.	571 15
xiii. De unitate et mutua sustentatione s̄corum	16 Of the unity and mutual support of the saints.	571 25
xiii. De una fide et unum baptisma	18 Of the one faith, and one baptism.	572 3
xv. De diuersitate gratiae donationis dī et aedificationis corporis dñi et uiro perfecto in mensura aetatis plenitudinis eius	19 Of the diversity of the gift 20 of the grace of God, and building up the body of the Lord, 21 and a perfect man in the measure of the fullness of his 22 stature.	572 8
xvi. De stultitia gentium et libidine et omni turpitudine delictorum	25 Of the folly of the nations, and concupiscence, and all the disgrace of sin.	573 21
xvii. De exponendo ueterem et induendo nouum hominem. et de mendacio et ueritate	28 Of putting forth the old man, 29 and putting on the new man, 30 and of falsehood, 31 and truth.	574 1
xviii. De ira sed innocenti et opera manuum	32 Of anger but without harm, 33 and manual work.	574 22
xviii. De abstinentia mali sermonis et de non contra-	34 Of the abstinence from evil 35 speech, and of not contra-	574 33

Line 26: Scripsit Ranke: Inc. **turpitudine** cuius vocabuli sub syllaba **to** quid lateat erasum, non assecutus sum.

The resulting word is not recognised. My correction **turpitudine** makes sense with the context.

dicendo sp̄m sc̄m et de mutua sustentatione sc̄orum	1 dicting the Holy Spirit, and of 2 the mutual support 3 of the saints.	
xx. De dilectione et quod sc̄i debeant dñm in omnibus imitari	4 Of love, and what the saints 5 owe, in all things to follow 6 God.	575 15
xxi. De abstinentia scurrili- tatis et omnium uitioru ^m	7 Of the abstinence from buffoon- 8 ery, and from all vices.	575 23
xxii. De seductoribus et impudicis	9 Of the seducers and shameless.	576 4
xxiii. De cautionem uiuendi et sapientia	10 Of cautious behaviour, 11 and wisdom.	576 31
xxiiii. De subiectione mulieru ^m ad maritos	12 Of the submission of women 13 to their husbands.	577 17
xxv. De uiris ut diligant con- iuges suas	14 Of men, that they love 15 their wives.	577 26
xxvi. De obsequio filiorum	16 Of the compliance of children.	578 26
xxvii. De parentum erga filios temperamento	17 Of parents therefore to children, 18 moderation.	578 34
xxviii. De seruorum obsequio	19 Of the servants obedience.	579 4
xxviii. De temperamento domi- norum	20 The temperance of the mas- 21 ters.	579 20
xxx. De indumento armorum dñi. et insidiis diaboli et conculatione aduer- sus potestates	22 Of the the armour of 23 God, and the snares of the devil, 24 and the struggle against 25 the powers.	579 26
xxxi. De fidelitate et ministe- rio tythici	26 Of the loyalty and service 27 of Tythicus.	580 35
.....	28	
	29	
EXPL̄. BREBIS. INC̄. CORPUS	30 END. BREVIS. BEG. BODY	
	31	
EPISTULAE. FELICITER	32 OF THE EPISTLE, HAPPILY.	
	33	
	34	
	35	

Paulus apostolus ihu xpi.
 per uoluntatem di scis
 omnibus qui sunt ephesi
 et fidelibus in xpo ihu.,
 Gratia uobis et pax a do patre
 nostro et dno ihu xpo
 Benedictus ds et pater dni. n
 ihu xpi., Qui benedixit nos
 in omni benedictione spi-
 rituali in caelestibus in xpo
 sicut elegit nos in ipso ante
 mundi constitutionem
 Ut essemus sci et immacula-
 ti in conspectu eius in ca-
 ritate., Qui praedestina-
 uit nos in adoptionem fi-
 liorum per ihm xpm in ip-
 sum secundum proposi-
 tum uoluntatis suae.,
 In laudem gloriae gratiae
 suae in qua gratificauit
 nos in dilecto filio suo.,
 In quo habemus redemptio-
 nem per sanguinem eius
 remissionem peccatoru^m
 Secundum diuitias gratiae
 eius quae superabunda-
 uit in nobis. in omni sapi-
 entia et prudentia., Ut
 notum faceret nobis sa-
 cramentum uoluntatis
 suae., Secundum bonu^m
 placitum eius quod pro-
 posuit in eo in dispensa-
 tionem plenitudinis tem-

1 ¹ Paul, apostle of Jesus Christ,
 2 by the will of God, to all the
 3 saints who are at Ephesus,
 4 and to the faithful in Christ Jesus.
 5 ² Grace to you, and peace from God our
 6 Father, and from the Lord Jesus Christ.
 7 ³ Blessed be the God and Father of
 8 our Lord Jesus Christ, who hath
 9 blessed us with spiritual bles-
 10 sings in heavenly places, in Christ:
 11 ⁴ As he chose us in him before
 12 the foundation of the world,
 13 That we should be holy and spot-
 14 less in his sight in cha-
 15 rity. ⁵ Who hath destined
 16 us to be his chosen child-
 17 ren through Jesus Christ unto
 18 himself: according to the pur-
 19 pose of his will:
 20 ⁶ Unto the praise of the glory of his
 21 grace, in which he hath graced
 22 us in his beloved son.
 23 ⁷ In whom we have redemp-
 24 tion through his blood,
 25 the remission of sins.
 26 According to the riches of his
 27 grace, ⁸ which hath lavished
 28 upon us in all wis-
 29 dom and prudence, ⁹ That
 30 he might make known unto
 31 us the mystery of his
 32 will, according to his good
 33 pleasure, which he hath pur-
 34 posed in him, ¹⁰ in the dispensa-
 35 tion of the fulness of

(1-35) 11 – 10a.

Lines 11&12: Scripsit Ranke:C [ipso] ante. Scriptum erat
 aut ||mundi

The alteration makes good sense, the original does not.
 This is now what we find in the Vulgate.

porum,, Instaurari om-	1	times, to re-establish all things
nia in xp̄o quae in caelis	2	in Christ, that are in heaven
et quae in terra sunt in ip-	3	and on earth, in
so,, In quo etiam sorte	4	him. ¹¹ In whom are called
uocati sumus,, Praedes-	5	by lot, being destined
tinati secundum propo-	6	according to the pur-
situm eius,, Qui omnia	7	pose of him who worketh
operatur secundum con-	8	all things according to the
silium uoluntatis suae	9	counsel of his will.
ut simus in laudem glorie	10	¹² That we may be unto the praise
eius qui ante sperauimus	11	of his glory, who before, hoped
in xp̄o,, In quo et uos cu ^m	12	in Christ. ¹³ In whom you also,
audissetis uerbum ueri-	13	after you had heard the word of
tatis euangelium salutis	14	truth, the gospel of your sal-
uestrae,, In quo et cre-	15	vation. In whom also be-
dentes signati estis sp̄u	16	lieving, you were signed with the
promissionis sc̄o,, Qui	17	holy Spirit of promise. ¹⁴ Who
est pignus hereditatis	18	is the pledge of our inherit-
nostrae,, In redemptio-	19	ance, unto the redemp-
nem adquisitionis in lau-	20	tion of acquisition, unto the
dem glorie ipsius	21	praise of his glory.
ii. propterea et ego audiens	22	¹⁵ Wherefore I also, hearing
fidem uestram quae est	23	of your faith that is
in dñō ih̄u,, Et dilectio-	24	in the Lord Jesus, and of your love
nem in omnes sc̄os non	25	towards all the saints, ¹⁶ cease
cesso gratias agens pro	26	not to give thanks for
uobis. memoriam ues-	27	you, making commemo-
tri faciens in orationibus	28	ration of you in my pray-
meis. ut d̄s dñi nostri	29	ers, ¹⁷ That the God of our Lord
ih̄u xp̄i pater glorie.	30	Jesus Christ, the Father of glory,
det uobis sp̄m sapientiae	31	give unto you the spirit of wisdom
et reuelationis in agni-	32	and of revelation, in the know-
tione eius,, Inlumina-	33	ledge of him: ¹⁸ The eyes
tos oculos cordis uestri	34	of your heart be enlightened.
ut sciatis quae sit spes.	35	That you may know what the hope

(1-35) 1 10b – 18a.

uocationis eius,, quae
 diuitiae gloriae heredi-
 tatis eius in sc̄s,, Et quae
 sit supereminens magni-
 tudo uirtutis eius in nos
 qui credidimus,, Secun-
 dum operationem poten-
 tiae uirtutis eius quam
 operatus est in xp̄o,, Sus-
 citans illum a mortuis
 et constituens ad dexte-
 ram suam in caelestibus,,
 Supra omnem principatu^m
 et potestatem,, Et uirtu-
 tem et dominationem,,
 Et omne nomen quod nomi-
 natur,, Non solum in
 hoc saeculo sed ^{etiam} in futuro^{ro}
 Et omnia subiecit sub pedi-
 bus eius,, Et ipsum de-
 dit caput supra omnia ec-
 clesia quae est corpus
 ipsius,, plenitudo eius
 qui omnia in omnibus ad-
 impletur,,
 iii. Et uos cum essetis mortui
 delictis et peccatis ues-
 tris,, In quibus aliquan-
 do ambulastis secundu^m
 saeculum mundi huius
 Secundum principem po-
 testatis aeris huius sp̄s
 qui nunc operatur in fi-
 lios diffidentiae,, In
 quibus et nos omnes ali-

1 is **of his calling**. What are the
 2 riches of the glory of his inherit-
 3 ance in the saints. ¹⁹ And what
 4 is the exceeding great-
 5 ness of his power towards us,
 6 who have believed according
 7 to the operation of the might
 8 of his power, ²⁰ Which
 9 he wrought in Christ, rais-
 10 ing him up from the dead,
 11 and setting him on his right
 12 hand in the heavenly places.
 13 ²¹ Above all principality,
 14 and power. And vir-
 15 tue, and dominion.
 16 And every name that is
 17 named. Not only in
 18 this world, but ^{also} in that to come.
 19 ²² And he hath put all things
 20 under his feet. And hath made
 21 him head over all things of the
 22 church, ²³ which is his
 23 body. The fulness of him
 24 who is filled all
 25 in all.
 26 ² ¹ And you, when you were dead
 27 in your offences, and
 28 sins. ² Wherein in time
 29 past you lived according
 30 to the course of this world,
 31 following the prince of the po-
 32 wer of the stench of this spirit,
 33 which now worketh in the chil-
 34 dren of unbelief. ³ In
 35 which also we all

(1-25) 1 18b – 23. (26-35) 2 1 – 3a.

Lines 1: There is here a haplography in Douay, uocationis eius is not included in the translation. Here, corrected from RSVCE.

Line 18: Scripsit Ranke: sed ^{etiam} in
 Also: [in] futuro: the ro ending is in small script. I cannot tell if this is an alteration, or the scribe just ran out of space.

quando conuersati sumus in desideriis carnis nostrae,, facientes uoluptates carnis et cogitationum,, Et eramus natura filii irae sicut et ceteri,,

1 conversed in time past,
2 in the desires of our
3 flesh. Fulfilling the will
4 of the flesh and of
5 our thoughts. And were
6 by nature children of wrath,
7 even as the rest.

iii. **Ōs autem qui diues est in**

8 **⁴ But God, who is rich in**

miseriordia,, propter nimiam caritatem suam quam dilexit nos. Et cum essemus mortui peccatis conuiuificauit nos xpo,, Cuius gratia estis saluati,, Et conresuscitauit et consedere fecit in caelestibus in xpo ihu,, Ut ostenderet in saeculis superuenientibus abundantes diuitiae gratiae suae,,

9 mercy, for his
10 exceeding charity
11 wherewith he loved us.
12 ⁵ Even when we were dead in
13 sins, hath quickened us together
14 in Christ. By whose grace
15 you are saved. ⁶ And hath raised
16 us up together, and hath made us
17 sit together in the heavenly places,
18 through Christ Jesus. ⁷ That
19 he might shew in the ages
20 to come the abundant
21 riches of his grace,

In bonitatem super nos in xpo ihu

22 In his bounty towards us
23 in Christ Jesus.

v. **Gratia enim estis saluati per fidem et hoc non ex uobis dñi enim donum est,, non ex operibus ut ne quis gloriatur,,**

24 **⁸ For by grace you are saved**
25 through faith, and that not
26 of yourselves, for it is the gift of
27 God. ⁹ Not of works,
28 that no man may glory.

Ipsius enim sumus factura,, creati in xpo ihu in operibus bonis,, quae praeparauit dñs ut in illis ambulemus... †

29 ¹⁰ For we are his workman-
30 ship. Created in Christ Jesus in
31 good works. Which God
32 hath prepared that we should
33 live in them. †

vi. **Propter quod memores estote quod aliquando**

34 **¹¹ For which cause be**
35 mindful that you, being

(1-35) 2 3b – 11a.

Lines 18 & 19: **ostende~||re†**: Ranke accepts this point as a valid deletion mark without comment, but this † is witnessed in the Vulgate. The editor preferred the infinitive form 'as to show', to the original subjunctive.

But since the Vulgate supports the original, that is what is translated.

Line 22: Scribes Ranke: **BONITATEM**

Line 33: Scribes Ranke: **AMBULEMUS...**

uos qui eratis gentes in
carne qui dicimini prae-
putium. Ab ea quae dici-
tur circumcisio in carne
manu facta., Qui eratis
in illo tempore sine xpo
Alienati a conuersatione
israhel. et hospites testa-
mentorum promissionis
Spem non habentes et si-
ne dō in hunc mundo

VII. Nunc autem in xpo ihu

Lect. post in-
dulgentiam
feria III

uos qui aliquando eratis
longe., Facti estis prope
in sanguine xpi., Ipse
est enim pax nostra qui
fecit utraque unum., Et
medium parietem ma-
cheriae soluens inimi-
citia in carne sua., Lege^m
mandatorum decretis
euacuans., Ut duos con-
deret in semet ipsum
In unum nouum hominem
faciens pacem., Et re-
conciliat ambos in uno
corpore dō per crucem
Interficiens inimicitia in
semet ipso., Et ueniens
euangelizauit pacem uo-
bis qui longe fuistis et pa-
cem his qui prope., Quo-
niam per ipsum habemus
accessum ambo in uno spū
ad patrem

1 heretofore foreigners in the
2 flesh, who are called uncircum-
3 cision. By that which is
4 called circumcision in the flesh,
5 made by hands. ¹² You, who
6 were at that time without Christ,
7 Being aliens from the conversation
8 of Israel, and strangers to
9 the testament of the promise
10 Having no hope, and with-
11 out God in this world.
12 ¹³ But now in Christ Jesus,
13 you, who some time were
14 afar off. Are made nigh
15 by the blood of Christ. ¹⁴ For
16 he, himself is our peace, who
17 hath made both one, and
18 breaking down the
19 barriers of the enmity
20 in his flesh. ¹⁵ Making
21 void the law of commandments
22 contained in decrees. That he
23 might reform the two in himself
24 Into one new man,
25 making peace. ¹⁶ And might
26 reconcile both to God in one
27 body by the cross.
28 Killing the enmity
29 in himself. ¹⁷ And coming,
30 he preached peace to you
31 that were afar off, and peace to
32 them that were nigh. ¹⁸ For
33 by him we have
34 access both in one Spirit
35 to the Father.

(1-35) 2 11b – 18a.

VIII. **ERGO IAM NON ESTIS hospites et** 1 ¹⁹ So now you are not strangers and
 aduenae., Sed estis ciues 2 wayfairers. But citizens of the
 scorum et domestici dī., 3 saints, and God's domestics,
 Superaedificati super fun- 4 ²⁰ Built upon the foun-
 damentum apostolorum 5 dation of the apostles
 et prophetarum., Ipso 6 and prophets. Jesus Christ
 summo angulari lapide 7 himself being the chief corner
 xp̄o ih̄u. In quo omnis aedi- 8 stone. ²¹ In whom all the build-
 ficatio constructa cres- 9 ing, being framed together, grow-
 cit in templum sc̄m in dño 10 eth into a holy temple in the Lord.
 In quo et uos coaedificami- 11 ²² In whom you too are built together
 ni in habitaculum dī in sp̄u. 12 into a tabernacle of God in the Spirit.
 VIII. **huius rei gratia ego paulus** 13 ³ ¹ For this cause, I Paul, am
 uinctus xp̄i ih̄u pro uobis 14 the prisoner of Jesus Christ, for you
 gentibus., Si tamen au- 15 foreigners. ² If yet you have
 distis dispensationem 16 heard of the dispensation
 gratiae dī quae data est 17 of the grace of God which is given
 mihi in uobis., Quoniam 18 to me for you. ³ How that,
 secundum reuelationem 19 according to revelation, the
 notum mihi factum est 20 mystery has been made known
 sacramentum sicut supra 21 to me, as above
 scripsi in breui., prout 22 I have written briefly. ⁴ As you
 potestis legentes intel- 23 reading, may under-
 legere prudentiam meam 24 stand my knowledge
 in mysterio xp̄i., Quod 25 in the mystery of Christ. ⁵ Which
 aliis generationibus 26 in other generations
 non est agnitus filiis 27 was not known to the sons
 hominum., Sicut nunc 28 of men, as it is now
 reuelatum est sc̄is apos- 29 revealed to his holy apos-
 tolis eius et prophetis 30 tles and prophets
 in sp̄u., Esse gentes co- 31 in the Spirit. ⁶ That the foreigners be
 heredes et concorpora- 32 fellow heirs, and of the same
 les et participes pro- 33 body, and co-partners of his
 missionis in xp̄o ih̄u., 34 promise in Christ Jesus.
 per euangelium ^{cuius} factus sum 35 ⁷ By the gospel, ^{of which} I am made

(1-12) 2 18b – 22. (12-35) 3 1 – 7a.

Line 1: Scripsit Ranke: C ad marg. [**hospites**] et

Line 16: There is a hole in the leaf here. Ranke assumes

dispensationem is one word, across the gap.

Line 35: Scripsit Ranke: C euangelium ^{cuius} factus

eſo MINISTER ſecundum	1	a minister, according to
donum gratiae dī quae	2	the gift of God's grace, which
data eſt mihi,, ſecundu ^m	3	is given to me. According to the
operationem uirtutis ejuſ	4	operation of his power:
Mihi omnium minimo ſcō-	5	⁸ To me, the least of all the
rum data eſt gratia haec	6	saints, is given this grace,
In gentibus euangelizare	7	To preach among the nations,
in inueſtigabiles diuitias	8	the unsearchable riches of
xpi et illuminare omnes	9	Christ, ⁹ and to enlighten all men.
Quae ſit diſpenſatio ſacra-	10	What is the diſpenſation of the
menti,, abſconditis	11	mystery. Which hath been hidden
a ſaeculis in dō qui omnia	12	for eternity in God, who created
creauit,, Ut innotis-	13	all things. ¹⁰ That knowledge
cat principibus et potes-	14	be given to the principalities
tatibus in caeleſtibus	15	and powers in heavenly places,
per eccleſiam multipor-	16	by the church, of the mani-
mis ſapientiae dī,, ſe-	17	fold wiſdom of God, ¹¹ Ac-
cundum praefinitione ^m	18	cording to the eternal
ſaeculorum,, quam fe-	19	purpose. Which he made,
cit in xpo ihu dño. n̄,†	20	in Chriſt Jeſus our Lord.† ¹² In
In quo habemus fiduciam	21	whom we have boldneſs
et accessum,, In con-	22	and access. With con-
fidentiam per fidem eiſ	23	fidence by the faith of him.
x. propter quod peto ne defi-	24	¹³ Wherefore I pray you not to
ciatis in tribulationibus	25	faint at my tribulations
meis pro uobis,, Quae	26	for you. Which
eſt gloria ueſtra	27	is your glory.
xi. huius rei gratia flecto ge-	28	¹⁴ For this cauſe I bend my
nua mea ad patrem dñi	29	knees to the Father of our Lord
n̄. ihu. xpi,, Ex quo omnis	30	Jeſus Chriſt. ¹⁵ Of whom all
paternitas in caelis et	31	paternity in heaven and
in terra nominatur.	32	earth is named,
Ut det uobis ſecundum di-	33	¹⁶ That he would grant you, accord-
uitias gloriae ſuae,,	34	ing to the riches of his glory.
Uirtutem corroborari	35	To be ſtrengthened

(1-35) 3 7b – 16a.

Line 16: There is a hole in the leaf here. It nicely fits into a word-gap.

per sp̄m eius in^{IN} teriorem
 hominem,, habitare
 xp̄m per fidem in cordibus
 uestris,, In caritate ra-
 dicati et fundati ut pos-
 setis conpraehendere
 cum omnibus sc̄s,, Quæ
 sit latitudo et longitudo
 Et sublimitas et profun-
 dum,, Scire etiam su-
 pereminentem sciētiæ
 caritatem xp̄i,, Ut in-
 pleamini in omnem ple-
 nitudinem dī

xii. **Ei autem qui potens est**
 omnia facere,, Super^{super}
 abundanter^{more} quam peti-
 mus aut intellegimus
 Secundum uirtutem quæ
 operatur in nobis Ipsi
 gloria in ecclesia et in
 xp̄o ih̄u,, In omnes ge-
 nerationes sæculi sæ-
 culorū. AMEN

xiii. **Obsecro itaque uos ego**
 Lect. IN PAS-CHA AN- NOTI-
 uinctus in dñō,, Ut dis-
 ne ambuletis uocatione
 qua uocati estis. ^kcum om-
 ni humilitate et man-
 suetudine,, Cum pati-
 entia,, Subportantes
 inuicem in caritate
 Solliciti seruare unitatē^m
 sp̄s in uinculo pacis,,
 Unum corpus et unus sp̄s

1 by his Spirit with might unto the
 2 inner man. ¹⁷ That Christ
 3 may dwell by faith in your
 4 hearts. That being rooted and
 5 founded in charity, ¹⁸ You
 6 may be able to grasp,
 7 with all the saints. What
 8 is the breadth, and length,
 9 And height, and
 10 depth. ¹⁹ To know also,
 11 surpassing all knowledge,
 12 the charity of Christ. That
 13 you may be filled unto all the
 14 fulness of God.

²⁰ Now to him who is able
 15 to do all things. More
 16 abundantly^{more} than we
 17 desire or understand,
 18 According to the power that
 19 worketh in us, ²¹ To him
 20 be glory in the church, and in
 21 Christ Jesus. Unto all ge-
 22 nerationes, world without
 23 end. Amen.

4 ¹ I therefore, beseech you, I, a
 25 prisoner in the Lord. That you
 26 live worthy of the vocation
 27 in which you are called, ² With all
 28 humility and mild-
 29 ness. With pati-
 30 ence. Supporting
 31 one another in charity.
 32 ³ Careful to keep the unity of the
 33 Spirit in the bond of peace.
 34 ⁴ One body and one Spirit;

(1-24) 3 16b – 21. (25-35) 4 1 – 4a.

Line 1: Scripsit Ranke: S in^{IN} teriorem

Lines 16 & 17: Scripsit Ranke: facere,, Super-

||abundanter^{super} quam correctura manus inc.

The Vulgate supports the original so this edit should be ignored.

Line 28: Scripsit Ranke: estis. ^kcum cf. note. 385, 28.

Sicut et uocati estis in una
spe uocationis uestrae
xiiii. **Unus. dñs. una fides. unum**
baptisma. Unus dñs et pa-
ter omnium qui super
omnes et per omnia et
in omnibus nobis

xv. **Unicuique autem nostru^m**
data est gratia. Secundu^m
mensura donationis xp̃i
propter quod dicit. Ascen-
dens in altum. captiuam
duxit captiuitatem dediit
dona hominibus

in psal-
mo Lxvi.

Quod autem ascendit quid
est nisi quia et descendit
primum in inferiores
partes terrae. Qui des-
cendit ipse est et qui as-
cendit super omnes cae-
los. ut impleret omnia
Et ipse dedit quosdam qui-
dam apostolos. quosda^m
autem prophetas. Alios
uero euangelistas. Ali-
os autem pastores et doc-
tores ad consummatio-
nem sc̃orum. In opus
ministerii. In aedifi-
cationem corporis xp̃i.

Donec occurramus omnes
in unitatem fidei et agni-
tionis filii dñi. In uirum
perfectum. in mensura^m
aetatis plenitudinis xp̃i.†

1 As you are called in one
2 hope of your calling.
3 ⁵ One Lord, one faith, one
4 baptism. ⁶ One God and Fa-
5 ther of all, who is above
6 all, and through all, and
7 in us all.
8 ⁷ But to every one of us
9 is given grace. Following
10 the giving measure of Christ.
11 ⁸ Wherefore he saith: Ascend-
12 ing on high, he led
13 captivity captive; he gave
14 gifts to men.
15 ⁹ Now that he ascended, what
16 is it, but because he also des-
17 cended first into the lower
18 parts of the earth? ¹⁰ Whoso
19 descended is also whoso as-
20 cended above all the hea-
21 uens, that he fulfill all things.
22 ¹¹ And he gave that some
23 be apostles. And some
24 be prophets. Others
25 be evangelists. And
26 others be pastors and teach-
27 ers, ¹² for the perfecting
28 of the saints. For the work
29 of the ministry. For the edifi-
30 cation of the body of Christ.
31 ¹³ Until we all gather into
32 the unity of faith, and know-
33 ledge of the Son of God. Unto a
34 full manhood, measured by the
35 maturity and fullness of Christ.†

(1-35) 4 4b – 13.

Line 3: Scripsit Ranke: **Unus. dñs.** There is a possibility
that the dot after **Unus** is used as a word separator.
Such a use has been seen elsewhere.

Line 11: Scripsit Ranke: **dicit.** The double comma usually
comes after the quotation. Perhaps this is why it is
marked for deletion.

UT IAM NON SIMUS PARUULI
 FLUCTUANTES,, ET CIRCU^m
 FERAMUS OMNI UER^{NT}BO DOC-
 TRINAE,, IN NEQUITIA HO-
 MINUM,, IN ASTUTIA AD
 CIRCUMUENTIONEM ERRO-
 RIS,, VERITATEM AUTEM
 FACIENTES,, IN CARITATE^m
 CRESCAMUS IN ILLO PER
 OMNIA QUI EST CAPUT XPS
 EX QUO TOTAM CORPUS CON-
 PACTUM ET CONEXUM,,
 PER OMNEM IUNCTURAM
 SUBMINISTRATIONIS SE-
 CUNDUM OPERATIONEM
 IN MENSURAM UNIUSCUIUS-
 QUE MEMBRI AUGMENTU^m
 CORPORIS FACIT,, IN AE-
 DIFICATIONEM SUI IN CA-
 RITATE
 XVI. HOC igitur dico et testifi-
 cor in dño,, UT IAM NON
 AMBULETIS SICUT GENTES
 AMBULANT IN VANITATE
 SENSUS SUI,, TENEBRIS
 OBSCURATUM HABENTES
 INTELLECTUM· ALIENATI
 A VITA Dī,, PER IGNORAN-
 TIAM quae EST IN ILLIS,,
 PROPTER CAECITATEM COR-
 DIS IPSORUM,, QUI DESPE-
 RANTES SEMET IPSOS TRA-
 DIDERUNT IMPUDICITIAE
 IN OPERATIONEM IMMUNDI-
 TIAE OMNIS IN AUARITIA

1 ¹⁴ That now we be no more children
 2 tossed to and fro. And carried
 3 about with every wordⁱⁿ of doc-
 4 trine. By the wickedness of
 5 men. By cunning craftiness, by
 6 which they lie in wait to de-
 7 ceive. ¹⁵ But doing
 8 the truth. In charity,
 9 we may in all things grow up in
 10 him who is Christ the head.
 11 ¹⁶ From whom the whole body,
 12 compacted and fitly connected,
 13 By what every joint
 14 supplieth, according
 15 to the operation
 16 In the measure of
 17 every part, maketh
 18 increase of the body. To the ed-
 19 ifying of itself in cha-
 20 rity.
 21 ¹⁷ This then I say and testify
 22 in the Lord. That henceforward
 23 you behave not as the foreigners
 24 behave in the vanity of
 25 their mind. ¹⁸ Having
 26 their understanding darkened,
 27 being alienated from the
 28 life of God. Through the ignor-
 29 ance that is in them,
 30 Because of the blindness of
 31 their hearts. ¹⁹ Who despair-
 32 ing, have given themselves
 33 up to lasciviousness,
 34 Unto the working of all unclean-
 35 ness, with covetousness.

Lect. in
 quadra-
 gesima
 ieiunio
 III.

(1-35) 4 14 – 19.

Line 3: Scripsit Ranke: uer^{NT}bo corr. inc manus. The editor thought that 'uerbo' should be read as 'uento',

so that 'word' should read 'wind'. Vulgate supports uento against uerbo, so this could be Vulgatization.

xvii. **Uos autem non ita didicistis**

xpm., Si tamen illum au-
distis et in ipso ei docti
estis. sicut et veritas in
ihu., Deponere vos se-
cundum pristinam con-
versationem veterem
hominem., Qui corrup-
pitur secundum deside-
ria erroris.,† Renova-
mini autem spm mentis
vestrae., Et inducite
nouum hominem eum

Qui secundum dm creatus
est in iustitia et scitate
veritatis., Propter
quod deponentes menda-
cium., Loquimini veri-
tatem unusquisque cum
proximo suo., Quonia-
sumus inuicem membra

xviii. **Irascimini autem et nolite**
peccare., Sol non occi-
dat super iracundiam
uestram., Nolite locu-
mare diabolo., Qui fu-
rabatur iam non furetur
Magis autem laboret
operando manibus suis
quod bonum est., Ut
habeat unde retribuat
necessitatem patienti

xviii. **Omnis sermo malus**
ex ore uestro non pro-
cedat., Sed si quis bonu

1 ²⁰ But you have not so learned
2 Christ. ²¹ If so be that you have
3 heard him, and have been taught
4 in him, as also the truth^{is} in
5 Jesus. ²² That you put off, ac-
6 cording to former con-
7 versation, the old
8 man. Who is corrup-
9 ted according to the desire
10 of error.† ²³ And be renew-
11 ed in the spirit of your
12 mind. ²⁴ And lead in put on
13 him the new man,

14 Who according to God is creat-
15 ed in justice and holiness
16 of truth. ²⁵ Where-
17 fore putting away ly-
18 ing. Speak ye the
19 truth every man with
20 his neighbour; for
21 we are members one of another.

22 ²⁶ Though you be angry, also sin
23 not. Let not the sun
24 go down upon your
25 anger. ²⁷ Give not
26 place to the devil. ²⁸ Who was steal-
27 ing, let him now steal no more;
28 But rather let him labour,
29 working with his hands
30 what which is good. That
31 he may have something to restore
32 to him that suffereth need.

33 ²⁹ Let no evil speech
34 proceed from your
35 mouth. But that which is good,

Lect. in
quadrage-
sima dominica
iii

(1-35) 4 20 – 29a.

Line 1: Scripsit Ranke: C **didicistis** Not obvious, but Ranke is convinced that this is a correction, not original.

However **didicisti** is wrong: 2nd per sing, whereas **Uos** is definitely 2nd per plural nominative.

Line 3: Scripsit Ranke: [ipso] **ei docti**

Line 4: Scripsit Ranke: [sicut] **et** If the inserted 's' is invalid, then the English might read: "as also the truth in Jesus."

Line 12: Scripsit Ranke: **inducite**, quod punctum tenuissimum (faint point) postquam oculos fugerat, edidi originalem scriptionem. Lege **induite** Actually the original makes good sense. "And lead him in, the new man." Vulgatisation. See below.

Line 13: Ranke fails to notice the same faint points above **eum**, which requires this also to be deleted. See above.

ad aedificationem opportunitatis ³⁰ fidei ut det gratiam audientibus,, Et nolite contristare spm scm dī,, In quo signati estis in die redemptionis,, Omnis amaritudo et ira et indignatio et clamor et blasphemia tollatur a uobis cum omni malitia,,
 Estote autem inuicem benigni,, Misericordes donantes inuicem. Sicut et dñs in xp̄o donauit ^u nobis+
xx. Estote ergo imitatores dī sicut filii carissimi et ambulate in dilectione Sicut et xp̄s dilexit nos,, Et tradidit semet ipsum pro nobis,, Oblatione^m et hostiam dō in odore^m suauitatis,,
xxi. Fornicatio autem et omnis immunditia aut auaritia,, Nec nominetur in uobis sicut decet sc̄os aut turpitudine aut stultiloquium,, Aut scurrilitas quae ad rem non pertinet,, Sed magis gratiarum actio,, Hoc enim^m scitote intellegentes Quod omnis fornicator aut immundus aut auarus quod est idolorum

1 to the edification of the opportunity of faith, that it may give
 2 grace to the hearers. ³⁰ And
 3 grieve not the holy Spirit of
 4 God. Whereby you are sealed in
 5 the day of redemption. ³¹ Let all
 6 bitterness, and anger, and indignation, and clamour, and blasphemy, be put away from you,
 7 with all malice.
 8 ³² And be ye kind one to
 9 another. Merciful,
 10 forgiving one another, even as
 11 God hath forgiven ^{you} us in Christ.
 12 **5 ¹ Be ye then followers of God,**
 13 as most dear children, ² and
 14 live in love,
 15 As Christ also hath loved us,
 16 And hath delivered himself
 17 for us, an oblation
 18 and a sacrifice to God for an odour
 19 of sweetness.
 20 **³ But fornication, and all**
 21 uncleanness, or covetousness. Let it not be mentioned
 22 among you, as becometh saints:
 23 **⁴ Or obscenity, or foolish**
 24 talk. Or scurrility, which is to no purpose. But rather giving
 25 of thanks. **⁵ For this,**
 26 ye shall know, understanding.
 27 That whoso is a fornicator,
 28 or is unclean, or a covetous
 29 person, or is a server

(1-14) 4 29b – 32. (15-35) 5 1 – 5a.

Line 2: Scripsit Ranke: ³⁰ fidei. Retiui lectionem. The Vulgate supports the original so ignore this edit.

Line 14: Scripsit Ranke: Inc. manus **uobis** Both translations given.

seruitus,, Non habet
hereditatem in regno
xpi et di +

xxii. Nemo uos seducat inanibus

uerbis,, Propter haec
enim uenit ira di in filios
diffidentiae,, Nolite
ergo effici participes
eorum,, Eratis enim
aliquando tenebrae,,
Nunc autem Lux in dno.
Ut filii Lucis ambulate. fruc-
tus enim Lucis est in om-
ni bonitate et iustitia
et ueritate,, Probantes
quid sit beneplacitum do-
Et nolite communicare
operibus infructuosis
tenebrarum,, Ma-
gis autem et redarguite,,
Quae enim in occulto fiunt
ab ipsis turpe est et dicere
Omnia autem quae arguun-
tur a lumine manifestantur
Omne enim quod manifes-
tatur Lumen est,, Prop-
ter quod dicit,, Surge
quid dormis et exurge
a mortuis et inlumina-
bit tibi xps

xxiii. Vidite itaque fratres quo-
modo caute ambuletis
Non quasi insipientes sed
ut sapientes,, Redimen-
tes tempus quoniam

1 of idols. He hath no
2 inheritance in the kingdom
3 of Christ and of God. +
4 ⁶ Let no man deceive you with vain
5 words. For because of these
6 things cometh God's anger upon
7 the children of unbelief. ⁷ Be
8 ye not therefore partakers
9 with them. ⁸ For you
10 were heretofore darkness.
11 But now light is in the Lord.
12 That children live in light, ⁹ for
13 the fruit of the light is in all
14 goodness, and justice,
15 and truth. ¹⁰ Proving
16 what is well pleasing to God:
17 ¹¹ And have no fellowship
18 with the unfruitful works
19 of darkness. But
20 rather reprove them.
21 ¹² For what is done by them in secret,
22 it is a shame even to speak of.
23 ¹³ But all things that are reprov-
24 ed, are made manifest by the light;
25 For all that is made mani-
26 fest is light. ¹⁴ Where-
27 fore he saith: Rise thou
28 that sleepest, and arise from
29 the dead: and Christ shall
30 enlighten thee.
31 ¹⁵ See therefore, brethren, how
32 you live carefully.
33 Not as unwise, ¹⁶ but
34 as wise. Redeem-
35 ing the time, because

(1-35) 5 5b – 16a.

dies mali sunt,, **P**ro- 1 the days are evil. ¹⁷ Where-
 terea nolite fieri impru- 2 fore become not un-
 dentes. Sed intellegen- 3 wise, but understand-
 tes quae sit uoluntas dñi 4 ing what is the will of the Lord.
Et nolite inebriari uino in 5 ¹⁸ And be not drunk with wine, in
 quo est luxuria,, Sed 6 which is luxury; but be ye
 implemini spū. Loquentes 7 filled with the Spirit, ¹⁹ speaking
 uobismet ipsis in psalmis 8 to yourselves in psalms,
 et hymnis et canticis spi- 9 and hymns, and spiritual
 ritualibus,, Cantantes 10 canticles, singing
 et psallentes in cordibus 11 and making melody in your hearts
 uestris dño gratias agen- 12 to the Lord; ²⁰ Giving thanks
 tes semper. Pro omnibus 13 always. For all things, in
 in nomine dñi n̄ ihu xpi 14 the name of our Lord Jesus Christ,
 dō et patri subiecti in inui- 15 To God and the Father. ²¹ Subjected
 cem in timore xpi 16 one to another, in fear of Christ.
xxiii. Mulieres uiris suis sub 17 ²² Let women be subject to
 ditae sint sicut dño,, 18 their husbands, as to the Lord.
Quoniam uir caput est mu- 19 ²³ For the man is the head of the
 lieris,, Sicut et xps ca- 20 wife. As Christ is the head
 put est ecclesiae,, Ipse 21 of the church. He is
 saluator corporis,, Si- 22 the saviour of the body. ²⁴ As
 cut ecclesia subiecta est 23 the church is subject to
 xpo. Ita et mulieres uiris 24 Christ, so also let the wives be to
 suis in omnibus 25 their husbands in all things.
xxv. Uiri similiter diligite uxo- 26 ²⁵ Husbands, love your
 res uestras. sicut et xps 27 wives, as Christ also
 dilexit ecclesiam,, Et 28 loved the church, and
 semet ipsum tradidit 29 delivered himself up
 pro ea ut illam sc̄ificare^{et} 30 for it, ²⁶ That he might sanctify it,
Mundans ^{et} labacro aquae 31 Cleansing ^{it} by the laver of water
 in uerbo. Ut exhiberet 32 in the word. ²⁷ That he might
 ipse sibi gloriosam ec- 33 present it to himself a glorious
 clesiam,, Non haben- 34 church, not having
 tem maculam aut ruga^m 35 spot or wrinkle,

(1-35) 5 16b – 27a.

Line 15: Scripsit Ranke: [subiecti] in inuicem

Line 31: Scripsit Ranke: C mundans ^{et} labacro (Ranke had labore)

aut aliquid eiusmodi,,	1	or any such thing.
Sed ut sit sc̃a et immacula- ta. Ita et uiri debent dili- gere uxores suas ut cor- pora sua,, Qui suam uxo- rem diligit se ipsum dili- git,, Nemo enim unqua ^m carnem suam odio habuit sed nutrit et fovet eam sicut et xp̃s ecclesiam Quia membra sumus cor- poris eius,, De carne eius et de ossibus eius,, Propter hoc relinquit ho- mo patrem suum et ma- trem suam et adheret uxori suae. et erunt duo in carne una,, Sacra- mentum hoc magnum est,, Ego autem dico in xp̃o et in ecclesia,, Verumtamen et vos singuli,, Unus- quisque suam uxorem si- cut se ipsum diligit,, Uxor autem ut timeat virum xxvi. Filii oboedite parentibus vestris in dñō,, hoc enim est iustum,, hono- ra patrem tuum et matrē ^m Quod est mandatum primu ^m in promissionem,, Ut bene sit tibi et sit longe- uus super terram,, xxvii. Et patres nolite ad ira- cundiam prouocare	2 3 4 5 6 7 8 9 10 11 12 13 14 15 16 17 18 19 20 21 22 23 24 25 26 27 28 29 30 31 32 33 34 35	But that it be holy, and immacu- late. ²⁸ So also ought men to love their wives as their own bodies. He that loveth his wife, loveth him- self. ²⁹ For no man ever hated his own flesh; but nourisheth and cherisheth it, as also Christ doth the church. ³⁰ Because we are members of his body. Of his flesh, and of his bones. ³¹ For this cause a man leaves his father and mo- ther, and shall cleave to his wife, and they shall be two in one flesh. ³² This is a great sacrament. But I speak in Christ and in the church. ³³ Nevertheless every one of you. In par- ticular let him love his wife as himself. And the wife, let her respect the husband. ⁶ ¹ Children, obey your parents in the Lord. For this is just. ² Hon- our thy father and mother. Which is the first commandment in the promise: ³ That it be well with thee, and thou be long lived upon earth. ⁴ And fathers, provoke not your children

(1-25) 5 27b – 33. (26-35) 6 1 – 4a.

Line 15: Scripsit Ranke: nota marg. Victorina.

Line 26: Ms. omits this chapter number. Ranke fails to notice. Here restored.

fīlios uestros,, Sed educate illos in discipli- na et correptione dñi	1 to anger. But 2 bring them up in the disci- 3 pline and correction of the Lord.
xxviii. Serui oboedite dominis carnalibus cum timore et tremore,, In simpli- citate cordis uestri sicut xp̃o,, Non ad ocu- lum seruientes quasi hominibus placentes Sed ut serui xp̃i,, Facien- tes uoluntate dī ex ani- mo cum bona uoluntate seruientes sicut dño et non hominibus,, Scien- tes quoniam unusquisque quodcumque fecerit bo- num hoc percipiet a dño Sive seruus sive liber	4 ⁵ Servants, be obedient to your 5 earthly lords, with fear 6 and trembling. In the simpli- 7 city of your hearts, 8 as to Christ. ⁶ Not serving to 9 the eye, as it were 10 pleasing men, 11 But, as servants of Christ. Do- 12 ing the will of God from the 13 heart, ⁷ with a good will 14 Serving, as to the Lord, and 15 not to men. ⁸ Know- 16 ing that whatsoever good thing 17 any man shall do, the same 18 shall he gather from the Lord, 19 Whether he be slave, or freeman.
xxviii. Et uos dñi eadem facite illis remittentes minas Scientes quia et illorum et uester dñs est in caelis Et personarum acceptio non est apud dñm	20 ⁹ And you, masters, do the same 21 to them, forbearing threatenings, 22 Knowing that the Lord both 23 of them and you is in heaven; 24 And there is no respect 25 of persons with God.
xxx. De cetero fratres con- fortamini in dño et in po- tentia uirtutis eius,, Et induite uos arma dī ut possetis stare aduersus insidias diaboli,, Quia non est nobis conlucta- tio aduersus carnem et sanguinem,, Sed ad- uersus principes et pōtēstātes	26 ¹⁰ Finally, brethren, be streng- 27 thened in the Lord, and in the 28 might of his power. 29 ¹¹ And wear the armour of God, that 30 you may stand against 31 the deceits of the devil. ¹² For 32 it is not for us to strug- 33 gle against flesh 34 and blood; but ag- 35 ainst principalities and powers,

(1-35) 6 4b – 12a.

Line 35: Small type: It looks like the scribe was running out of space, and wished not to start a new page here.

ADVERSUS mundi rectores	1	Against the rulers of the world
tenebrarum harum,,	2	of this darkness.
CONTRA spiritalia nequitia	3	Against the spirits of wickedness
in caelestibus,, Prop-	4	in the high places. ¹³ There-
terea accipite armatu-	5	fore accept the armour
ra dī,, Ut possitis resis-	6	of God. That you may resist
tere in die malo,, Et in	7	in the evil day. And to
omnibus perfecti stare	8	stand in all things perfect.
STATE ergo succincti lum-	9	¹⁴ Stand therefore, your loins
bos uestros in ueritate	10	girt about with truth,
ET induiti lorica[m] iustitiae	11	And wearing the breastplate of justice,
et calciati pedes in praepa-	12	¹⁵ and your feet shod with the prepar-
ratione euangelii pacis	13	ation of the gospel of peace:
^{IN ISAIA} IN omnibus sumentes scu- ^{IA}	14	¹⁶ In all things taking the shield
tum fidei,, In quo posse-	15	of faith. Wherewith you may
tis omnia tela nequissimi	16	extinguish all the fiery darts of
igneae extinguere et ca-	17	the most wicked one, ¹⁷ And take
leam salutis adsumete,,	18	unto you the helmet of salvation.
ET gladium sps quod est uer-	19	And the sword of the Spirit, which
bum dī,,† Per omnem ora-	20	is the word of God.† ¹⁸ By all pray-
tionem et obsecratione ^m	21	er and supplication
ORANTES omni tempore	22	Praying at all times in
in spū,, Et in ipso uigi-	23	the spirit. And in this, watch-
lantes in omni stantia	24	ing with all steadfastness
et obsecrationem pro	25	and supplication for
omnibus sc̄is,, Et pro	26	all the saints. ¹⁹ And for
me ut detur mihi sermo	27	me, that speech may be given
in apertione oris mei	28	me, that I may open my mouth
cum fiduciam notum	29	with confidence, to make
facere mysterium euan-	30	known the mystery of the
gelii,, Pro quo Legatio-	31	gospel. ²⁰ For which I am an
nem fungor in catena,,	32	ambassador in chains,
Ita ut in ipso audeam pro-	33	So that therein I may be bold
ut oportet me loqui	34	to speak according as I ought.
^{xxxī.} Ut autem et uos sciatis	35	²¹ But that you also may know

(1-35) 6 12b – 21a.

Line 14: Scripsit Ranke: verba ^{IN ISAIA} eiusdem nota marg.
Victorina.

quae circa me sunt quid
 a^uam,, OMNIA NOTA FA-
 CIET VOBIS TY^uTHICUS CARIS-
 SIMAS FRATER ET FIDELIS
 MINISTER IN D^{no},, Quem
 misi ad uos in hoc ipsum
 UT COGNOSCATIS quae circa
 nos sunt,, UT CONSULE-
 TUR CORDA^{ue} NOSTRA,, PAX
 FRATRIBUS ET CARITAS cu^m
 fide a d^o patre nostro
 ET D^{no} IHU X^po,, GRATIA
 cum omnibus qui DILIGUNT
 D^{nm}· N^o· IH^m X^pm IN INCOR-
 RUPTIONEM AMEN

.....

EXPL· AD EPHESIOS· INCIP

AD PHILIPPENSES

INC· ARG· AD PHILIPPENSES

.....

PHILIPPENSES sunt machedo-
 nes hii accepto uerbo uerita-
 tis persteterunt in fide. nec
 receperant falsos aposto-
 los· hos apostolus conlaudat
 scribens eis a roma de carce-
 re per epaphroditum

.....

EXPL· ARGUMENTUM

INC· BREVIS

1 how I am and what I am
 2 doing. All things will be made
 3 known to you by Ty^uthicus, my
 4 dearest brother and faithful
 5 minister in the Lord. ²² Whom I
 6 sent to you for this same purpose,
 7 That you may know the things
 8 concerning us. That he com-
 9 fort ^your hearts. ²³ Peace be
 10 to the brethren and charity with
 11 faith, from God our Father,
 12 and the Lord Jesus Christ. ²⁴ Grace
 13 be with all them that love
 14 our Lord Jesus Christ in incor-
 15 ruption. Amen.

.....

17

18 END. TO THE EPHESIANS. BEGINS:

19

20 TO THE PHILIPPIANS

21

22 BEG. TOPIC, TO THE PHILIPPIANS

23

24 The Phillipians are Macedo-
 25 nians who accepting the word of
 26 truth, stood fast in faith, not
 27 receiving the false apos-
 28 tles. This apostle praises them,
 29 writing from prison in Rome,
 30 by the hand of Epaphroditum.

31

32

33 END. TOPIC

34

35 BEG. BREVIS

(1-15) 6 21b – 24.

Line 2: Scripsit Ranke: TY^uCHICUS fort. iam a scriba mut. in
 TY^uTHICUS

Line 9: Scripsit Ranke: C. corda^{ue} NOSTRA

Lines 24 - 30: Scripsit Ranke: Argumentum (et Brevis)

uncialibus paulo minoribus, quam quibus textus
 scriptus est, exarata.

Line 24: Scripsit Ranke: machedon^ues correctura incertae
 manus sensu carens.

i. De presbyteris quod ipsi fuerint aliquando episcopi	1 Of the priests that they might have been bishops.	584 1
ii. De apostolo pro philippensibus depræcantem	3 Of the Apostle praying for the Philippians.	584 7
iii. De manifestatione uinculorum apostoli in uniuerso prætorio	5 Of the appearance of the chains of the Apostle in all of the prætorium.	585 12
iiii. De uarietate prædicatorum dñi et de apostolo paratū ad uiuendum adque moriendum et de constantia passionis et persequentium in interitum patientium uero gloria et salutē	8 Of the variety of the preachers of gods, and of the Apostle, prepared to live and to die, and of the constancy of suffering and persecution to destruction of the sufferers, or the glory of their salvation.	585 10
v. De dño quod cum in forma dī esset formam serui accipiet humiliavit se ipsum factas oboediens usque ad mortem crucis	15 Of the Lord, who though formed of God, accepted the form of a servant, and humbled himself, to become obedient even to the death of the cross.	587 13
vi. De scīs quod in bonis operibus non debeant murmurare	20 Of the saints, that in their good works, that they ought not to murmur.	588 19
vii. De fidelitate timothei et negentibus ac magis sua quam dñi ihū xpī quærere	23 Of the fidelity of Timothy, and of deniers, seeking, more than the Lord Jesus Christ.	589 9
viii. De phæphrodito animam suam ad mortem propter opus dñi fideliter offerente	26 Of the phæphrodito, faithfully offering his own life, to death, for the work of the Lord.	590 2
viii. De apostolo philippenses in omnibus consolantem	30 From the Apostle to the Philippians in all comfort.	590 33
x. De seductoribus et circumcisione spiritali et quæ carnali	32 Of the seducers, and circumcision of the spirit, and matters of the flesh.	591 3
xi. De perfectis	35 Of perfection.	591 12

xii. De apostolo admonente sc̄os ut ipsum et qui secun- dum formulam ipsius ambulauerint imitentur et de seductoribus populorū	1 Of the Apostle, reminding the 2 saints, that they who also accord- 3 ing to the formula of the same, 4 would have followed are imitated, 5 and of the seducers of the peoples.	593 1
xiii. De apostolo sc̄os hortante ad concordiam et modes- tiam et seueritatem et oratione spiritaliter componente	6 Of the Apostle, advising the 7 saints, to agreement, and gentle- 8 ness, and severity, and the 9 composition of spiritual 10 prayer.	594 4
xiiii. De ueritate et castitate adque iustitia et omnibus laudibus sempiternae glori- ae adque uirtutis	11 Of truth, and chastity, 12 and justice, and to all 13 the praise of the glory of 14 the eternal, and to virtue.	594 18
xv. De sacramento apostoli saturitatis ac famis et re- rum omnium tempera- mento	15 On the sacrament of the apostles, 16 of plenty, and of famine, and of 17 all things in moder- 18 ation.	594 31
xvi. De apostolo machedonia proficiscente quod nul- la ei ecclesia communi- cauerit in ratione dan- di aut accipiendi nisi tan- tummodo philippenses	19 Of the Apostle, when leaving 20 machedonia, there was 21 no church communi- 22 cating with him, concerning 23 giving or receiving with the 24 exception of the Philippians.	595 16
xvii. De desiderio sc̄orum in gloria dñi	25 Of the desire of the saints in the 26 glory of the Lord.	595 30
xviii. De apostolo sc̄os omnes in dño salutante	27 Of the Apostle, saluting all 28 the saints in the Lord.	596 8
xviii. De caesaris domo quod habuerit sc̄os	29 Of the saints which Caesar had in 30 his household	596 11
.....	31	
	32	
EXPL. BREBIS.	33 END. BREVIS.	
	34	
.....	35	

Paulus et timotheus serui
ihū xpī,, OMNIBUS scīs in
xpō ihū qui sunt philippis
cum episcopis et diaconibus
GRATIA vobis et pax a dō patre
nostro et dño ihū xpō,,
II GRATIAS ago dō meo in omni
memoriam uestri semper
in cunctis orationibus meis
pro omnibus vobis cum gau-
dio deprecationem faci-
ens,, Super communica-
tionem uestram in euan-
gelio^a prima die usque nunc
CONFIDENSⁱⁿ hoc ipsum,, Quia
qui coepit in vobis in opus
bonum,, PERFICIET usque
in diem xpī ihū,, Sicut est
mihī dignum hoc sentire
pro omnibus vobis,, Eo
quod habeam vos in corde
et in uinculis meis et in de-
fensione et confirmatio-
ne euangelii,, SOCIOS
gaudii mei omnes vos es-
se,, Testis enim mihī est
dś quomodo cupiam om-
nes vos in uisceribus xpī ihū
ET hoc oro ut caritas uestra
magis ac magis abundet
in scientia et omni sensu
Ut probetis potiora ut sitis
sinceres et sine offensio-
ne in diem xpī,, Repleti
fructu^s iustitiae per xp̄m

1 ¹ Paul and Timothy, the servants
2 of Jesus Christ. To all the saints in
3 Christ Jesus, who are at Philippi,
4 with the bishops and deacons.
5 ² Grace to you, and peace from God our
6 Father, and the Lord Jesus Christ.
7 ³ I give thanks to my God in every
8 remembrance of you, ⁴ always
9 in all my prayers
10 For you all, with joy,
11 making supplica-
12 tion ⁵ For your communica-
13 tion in the gos-
14 pel ^{from} the first day until now.
15 ⁶ Trusting ⁱⁿ this very thing. That
16 he, who hath begun in you, a good
17 work, will perfect it unto
18 the day of Christ Jesus. ⁷ As it is
19 mete for me to think
20 this for you all, for
21 that I have you in my heart;
22 and in my chains, and in the
23 defence and confirma-
24 tion of the gospel. You
25 all are partakers of my
26 joy. ⁸ For God is my wit-
27 ness, how I long after you all
28 in the heart of Christ Jesus.
29 ⁹ So I pray, that your charity
30 more and more abound
31 in knowledge, and discernment
32 ¹⁰ That you judge well, that you be
33 sincere and without offence
34 unto the day of Christ, ¹¹ Filled with
35 the fruit of justice, through Christ

(1-35) 11 – 11a.

Line 13: Scripsit Ranke: uestram^a Sed obelus literam transfodiens quum erasus sit, apparet, correctum non approbatam esse. Ranke comments on the obelus, barely visible, but ignores the punct which is clear.

Line 14: Scripsit Ranke: Inc man. euangelio^a prima
Line 15: Scripsit Ranke: Inc man. confidensⁱⁿ hoc
Line 35: Scripsit Ranke: C fructu^s The Vulgate supports the ablative here, as I translated, so ignore this edit.

ih̄m in gl̄oriam et laudem dī	1	Jesus, to the glory and praise of God.
iii. SCIRE AUTEM VOS VOLO FRATRES,	2	¹² I want you to know, brethren.
Quia quae circa	3	ren. That what has happened to
me sunt magis ad profec-	4	me, has really served to the
tum uenerunt euangelii	5	furtherance of the gospel:
Ita ut uincula mea mani-	6	¹³ So that my chains are
festas fierent in xp̄o,	7	made manifest in Christ,
In omni praetorio et in ce-	8	In all the court, and in
teris omnibus	9	all other places;
iii. ET PLURES FRATRIBUS IN Dño	10	¹⁴ And many of the brethren in the Lord,
CONFIDENTES IN VINCLIS	11	Growing confident by my
meis ABUNDANTIUS AUDE-	12	chains, are much more bold
RE SINE TIMORE UERBUM Dī	13	to speak the word of God
LOQUI,	14	without fear. ¹⁵ Some indeed,
Quidam quidem	15	even out of envy and con-
PROPTER INUIDIAM ET CON-	16	tention; but some
TENTIONEM,	17	also for good
AUTEM ET PROPTER BONAM	18	will preach
UOLUNTATEM xp̄m PRAE-	19	Christ. ¹⁶ Some indeed
DICANT,	20	out of charity, knowing
Quidam uero	21	that I am set for the defence
EX CARITATE SCIENTES QUO-	22	of the gospel.
NIAM IN DEFENSIONEM	23	¹⁷ And some out of conten-
euangelii POSITUS SUM,	24	tion preach Christ
Quidam autem ex CONTEN-	25	without sincerity. Suppos-
TIONE xp̄m ADNUNTIAN-	26	ing that they increase the
NON SINCERE,	27	affliction of my chains,
EXISTIMANTES PRAESSURAM RE-	28	¹⁸ What then? Only in every way.
SUSCITARE VINCLIS MEIS	29	Whether by occasion, or
quid enim dum omni modo	30	by truth, Christ be
Sive per occasionem sive	31	preached. In this also I rejoice,
per ueritatem xp̄s ADNUN-	32	yea, and will rejoice. ¹⁹ For I
TIETUR,	33	know that this shall fall out to
Et in hoc gaudeo	34	me unto salvation, through
sed et gaudebo,	35	your prayer. And the supply
Scio enim		
quia hoc mihi proueniet		
in salutem per uestram		
orationem,		
Et submi-		

(1-35) 1 11b – 19a.

Line 19: Scripsit Ranke: [Quidam] uero. This looks like
Vulgatisation, and may be disregarded.

<p> NISTRATIONEM SP̄S IH̄U XPI SECUNDUM SPECTATIONEM ET SP̄M MEAM,, QUIA IN NULO CONFUNDAR,, SED IN OMNI FIDUCIA SICUT SEM- PER,, ET NUNC MAGNIFI- CAVITUR XPS IN CORPORE meo SIUE PER VITAM SIUE PER MORTEM,, MIHI ENIM UIUERE XPS EST ET MORI LUCRUM,, QUOD SI UIUE- RE IN CARNE HIC MIHI FRUCTUS operis EST ET QUID ELICAM IS- NORO,, COARTOR AUTEM ME DUOBUS DESIDERIUM HABENS DISSOLUI ET CUM XPO ESSE,, MULTO MAGIS MELIUS,, PERMANERE AUTEM IN CARNE NECESSA- RIUM EST PROPTER VOS ET HOC CONFIDENS SCIO QUIA MANEBO ET PERMANEBO IN OMNIBUS VOBIS,, AD PRO- FECTUM VESTRUM ET CAU- DIUM FIDEI,, UT GRATULA- TIO VESTRA ABUNDET IN XPO IH̄U IN ME,, PER MEUM ADVENTUM ITERUM AD VOS TANTUM DIGNE IN EUANGELIO XPI CONVERSAMINI,, UT SIUE CUM VENERO ET UIDE- RO VOS,, SIUE ABSENS AU- DIAM DE VOBIS,, QUIA STA- TIS IN UNO SP̄U UNANIMES CONLABORANTES FIDE EUAN- </p>	<p> 1 of the Spirit of Jesus Christ, 2 ²⁰ According to my expectation 3 and hope; that in nothing 4 I shall be confounded. But 5 with all confidence, as al- 6 ways. So now also shall Christ 7 be magnified in my body, 8 Whether it be by life, or by 9 death. ²¹ For to me, 10 to live is Christ; and to die 11 is gain. ²² And if to live in the 12 flesh, this is to me the fruit of 13 labour, and what I shall choose I 14 know not. ²³ But I am straitened 15 between two: having a desire 16 to be dissolved and to be 17 with Christ. A thing by far the 18 better. ²⁴ But to abide 19 still in the flesh, is need- 20 ful for you. 21 ²⁵ And trusting this, I know that 22 I shall abide, and continue 23 with you all, for your 24 furtherance and joy 25 of faith. ²⁶ That your re- 26 joicing may abound in Christ 27 Jesus for me. By my 28 coming to you again. 29 ²⁷ Only let your manner be worthy 30 of the gospel of Christ: that, 31 whether I come and see 32 you, or, being absent, may 33 hear of you, that you stand fast 34 in one spirit, and mind labouring 35 together for the faith of the gos- </p>
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(1-35) 1 19b – 27a.

Line 7: [corpore] **meo** Ranke includes editor's correction without comment.

Lines 12 & 13: Scripsit Ranke: C [fructus] **operis**, raso loco, in quo scriptum erat **tus**. This looks like Vulgatisation, and may be ignored.

1 celii,, Et in nullo terre-
 2 amini ab aduersariis,,
 3 quae est illis causa perdi-
 4 tionis,, Vobis autem sa-
 5 lute^{1s} et hoc a dō,, quia
 6 vobis donatum est pro
 7 xpo,, Non solum ut in eu^m
 8 credatis sed ut etiam
 9 pro illo patiamini,, Eun-
 10 dem certamen habentes
 11 qualem et uidistis in me
 12 et nunc audistis de me
 13 v. Si qua ergo consolatio in
 14 xpo,, Si quod solacium
 15 caritatis,, Si qua socie-
 16 tas sps,, Si quid viscera
 17 miserationes,, Imple-
 18 te gaudium meum ut ide^m
 19 sapiatis,, Eandem cari-
 20 tatem habentes uniani-
 21 mes,, Id ipsum sentien-
 22 tes nihil per contentio-
 23 ne neque per inanem glo-
 24 riam,, Sed in humilita-
 25 te superiores sibi inui-
 26 cem arbitantes,, Non
 27 quae sua sunt singuli
 28 considerantes,, Sed eTea
 29 quae aliorum,,+ hoc eni^m
 30 sentite in vobis quod et
 31 in xpo ihu. qui cum in for-
 32 ma dī esset non rapinam
 33 arbitratus est,, Esse
 34 se aequalem dō,, Sed
 35 semet ipsum exinaniuit

1 pel. ²⁸ And in nothing be ye terri-
 2 fied by the adversaries:
 3 Which to them is a cause of perdi-
 4 tion. But to you of salva-
 5 tion, and this from God. ²⁹ For
 6 unto you it is given for
 7 Christ. Not only to believe
 8 in him, but also to
 9 suffer for him. ³⁰ The
 10 the same conflict having
 11 as you have also seen in me,
 12 and now have heard from me.
 13 2 ¹ If then there be any consolation in
 14 Christ. If any comfort
 15 of charity. If any society
 16 of the spirit. If any heartfelt
 17 compassion. ² Fulfill
 18 ye my joy, that you may be
 19 of one mind. Having the
 20 same charity, being of one
 21 accord. Agreeing in senti-
 22 ment. ³ Doing nothing by conten-
 23 tion, neither by vain glo-
 24 ry. But in humili-
 25 ty, counting each other
 26 better than themselves. ⁴ Each
 27 one not considering the things
 28 that are his own. But those that
 29 are other men's.† ⁵ For let this
 30 mind be in you, which was also
 31 in Christ Jesus, ⁶ who being in
 32 the form of God, thought
 33 it not robbery. To be
 34 equal with God. ⁷ But
 35 emptied himself,

Lect.
 in sexta
 feria
 ante
 noctu
 scā

(1-12) 1 19b – 30. (13-35) 2 1 – 7a.

Line 5a: Scripsit Ranke: C salute^{1s}. Accusative is wrong.
Genitive is expected.

Line 5b: Scripsit Ranke: C mut. dō in dō. Vulgate supports dō against dō, so the edit is to be disregarded.

FORMAM SERUI ACCIPIENS	1	taking the form of a servant,
IN SIMILITUDINEM HOMI-	2	being made in the likeness
NUM FACTUS,, ET HABITU	3	of men. And in habit
INVENTUS UT HOMO,, HU-	4	found as a man. ⁸ He
MILIAVIT SEMET IPSUM	5	humbled himself,
FACTUS OBOEDIENS USQUE	6	becoming obedient unto
AD MORTEM,, MORTEM	7	death. Even to the death
AUTEM CRUCIS,, PROPTER	8	of the cross. ⁹ For which
QUOD ET D ^S ILLUM EXALTA-	9	cause God also hath exalted
UIT,, ET DONAVIT ILLI NO-	10	him. And hath given him
MEN QUOD EST SUPER OM-	11	a name which is above
NEM NOMEN,, UT IN NO-	12	all names. ¹⁰ That in the name
MINE IHU OMNE GENU FLEC-	13	of Jesus every knee should
TATUR,, CAELESTIUM TER-	14	bend. In heaven, on
RESTRIUM ET INFERNORU ^m	15	earth, and in hell:
ET OMNIS LINGUA CONFITEA-	16	¹¹ And that every tongue should con-
TUR. QUIA D ^N S IHS X ^P S	17	fess. That the Lord Jesus Christ
IN GLORIA EST D ^I PATRIS †	18	is in the glory of God the Father.†
VI. ITAQUE CARISSIMI MEI SICUT	19	¹² Wherefore, my dearly beloved, as
SEMPER OBOEDISTIS	20	you have always obeyed,
NON UT PRAESENTIA MEI	21	Not as in my presence
TANTUM SED MULTO MAGIS	22	only, but much more
NUNC IN ABSENTIA MEA	23	now in my absence,
CUM METU ET TREMORE	24	with fear and trembling
VESTRAM SALUTEM OPE-	25	work out your sal-
RAMINI,, D ^S EST ENIM	26	vation. ¹³ For it is God
QUI OPERATUR IN VOBIS,,	27	who worketh in you.
ET VELLE ET PERFICERE PRO	28	Both to will and to work, for
BONA VOLUNTATE,, OM-	29	his good pleasure. ¹⁴ And
NIA AUTEM FACITE SINE	30	do ye all things without
MURMURATIONIBUS ET HAE-	31	murmurings and hesit-
SITATIONIBUS,, UT SITIS	32	ations; ¹⁵ That you
SINE QUARELLA ET SIM-	33	may be blameless, and sin-
PLICES FILII D ^I SINE REPRAE-	34	cere children of God, without
HENSIONE,, IN MEDIO	35	reproof. In the midst

(1-35) 2 7b – 15a.

nATIONIS prauae et per-	1	of a nation, crooked and per-
uersae,, Inter quos Lu-	2	verse. Among whom
cetis sicut LUMINARIA IN	3	you shine as lights in the
MUNDO,, Verbum uitae	4	world. ¹⁶ Holding forth
CONTINENTES AD GLORIAM	5	the word of life to my
meam IN DIE xpi,, Quia	6	glory in the day of Christ. Because
NON IN VACUUM CUCURRI	7	I have not run in vain,
neque IN VACUUM LABORAUI	8	nor laboured in vain.
vii. Sed et si immolor supra sa-	9	¹⁷ Yea, and if offered upon the altar
crificium,, In obsequiu^m	10	of sacrifice. In service of
fidei uestrae,, Gaudeo	11	your faith. I rejoice,
et congratulor omnibus	12	and am congratulated with you
uobis,, Id ipsum autem	13	all. ¹⁸ And for the selfsame thing
et uos gaudete et congra-	14	do you also rejoice, and congrat-
tulamini mihi,, Spero	15	ulate with me. ¹⁹ And I
autem IN dño ihu xpo. ti-	16	hope in the Lord Jesus Christ to
motheum cito me mitte-	17	send Timothy unto you
re ad uos,, Ut ego bono	18	shortly. That I may be of good
ANIMO SIM COGNITUS quae	19	comfort, having learned the news
CIRCA UOS SUNT,, Nemi-	20	about you. ²⁰ For I
NEM ENIM HABEO TAM	21	have no man like
UNI ANIMEM QUI SINCERA	22	this man of peace, who with
affectione pro uobis	23	sincere affection would be
sollicitus sit,, Omnes	24	solicitous for you. ²¹ For
ENIM quae sua sunt quae-	25	all seek what are their
RUNT. NON quae sunt xpi	26	own; not what are Christ
ihu,, Experimentum	27	Jesus'. ²² Now know
autem eius cognoscite	28	ye the proof of him,
Quoniam sicut patri filius	29	That as a son with the father, so
mecum seruiuit IN euan-	30	hath he served with me in the
gelium,, hunc igitur	31	gospel. ²³ Him therefore
spero me mittere mox	32	I hope to send immediately, so soon
ut uidero quae circa me	33	as I shall see what will me be-
SUNT CONFIDO AUTEM IN dño	34	fall. ²⁴ And I trust in the Lord,
Quoniam et ipse ueniam	35	That I myself also shall come

(1-35) 2 15b – 24a.

Line 9: [vii.] Ms. omits this index number, referenced in the brevis, using black ink instead of red. This is corrected. Ranke fails to comment.

Line 16: Scripsit Ranke: xpo Retinui lectionem. The Vul-

gate fails to witness xpo. This looks like Vulgatisation, and may be disregarded.

Line 18: Scripsit Ranke: C Ut ego

Line 19: Scripsit Ranke: cognitis radendo corr. e —tus

ad uos cito
viii. Necessarium autem exis-
 timavi epaphroditum
 fratrem et cooperatore^m
 et comilitonem meum
 Vestrum autem apostolum
 et ministrum necessita-
 tis meae mittere ad uos
 Quoniam quidem omnes uos
 desiderabat et maestus
 erat,, propterea quod
 audieratis illum infirma-
 tum nam infirmatus est
 usque ad mortem,, Sed
 dñs misertus est eius non
 solum autem eius uerum
 etiam et mei,, Ne tristi-
 tiam super tristitiam
 haberem,, Festinan-
 tius ergo misi illum,, Ut
 uiso eo iterum gaudeatis
 Et ego sine tristitia si^m
 excipite itaque illum cum
 omni gaudio in dño,, et
 eiusmodi cum honore
 habetote,, quoniam
 propter opus xpi usque
 ad mortem adcessit,,
 Tradens animam suam,, Ut
 impleret id quod ex uobis
 deerat erga meum obse-
 quium

viii. De cetero fratres mei
 gaudite in dño,, Eadem
 uobis scribere mihi qui-

1 to you shortly.
 2 ²⁵ Necessary though, I thought
 3 it, for Epaphroditus,
 4 my brother, fellow labourer,
 5 and fellow soldier,
 6 And your apostle,
 7 and he that hath ministered
 8 to my needs, to be sent to you
 9 ²⁶ For indeed he longed
 10 after you all: and was
 11 sad. For that you
 12 ^{will have / would have} had heard that he was
 13 sick, ²⁷ For indeed he was
 14 sick, nigh unto death; but
 15 God had mercy on him;
 16 and not only on him,
 17 but on me also, lest I
 18 should have sorrow
 19 upon sorrow. ²⁸ Therefore I
 20 sent him the more speedily: that
 21 seeing him again, you may rejoice,
 22 And I may be without sorrow.
 23 ²⁹ Receive him therefore with
 24 all joy in the Lord And
 25 treat with honour
 26 such as he is. ³⁰ Because
 27 for the work of Christ he
 28 came to the point of death:
 29 Delivering his life, that
 30 he might fulfill that which on your
 31 part was wanting towards my
 32 service.
 33 ³ ¹ As to the rest, my brethren,
 34 rejoice in the Lord. To write the
 35 same things to you, to me in-

Lect. in noctu
 sancta mane
 et pridie na-
 tale domini

(1-32) 2 24b – 30. (33-35) 3 1a.

Line 12: Scripsit Ranke: C audieratis The original is
 2nd pl. Plup. ind. act. The alteration is to Fut.
 perf, or perf. subj. I.e., instead of 'had heard', to
 'will have heard', or 'would have heard'. Actually,

the Vulgate supports the original, so ignore this edit.
 Lines 33 - 35, left margin: The reading reference has been
 erased. Ranke has deduced that this is the original
 reading, but makes no comment.

dem non pigrum uobis	1	deed is not wearisome, but
autem necessarium.	2	to you it is necessary.
x. U idite ca ñnes uidite ma los	3	² Beware of the ^{dogs}flesh, beware of evil
operarios., Uidite con-	4	workers, beware of the mutilators
cisionem Nos enim sumus	5	of the flesh. ³ For we are the
circumcisio qui spū dō	6	circumcision, who in spirit
seruimus., Et gloriāmur	7	serve God. And glory
in xpō ihū., Et non in car-	8	in Christ Jesus. And not
ne fiduciam habentes	9	having confidence in the flesh.
Quamquam ego habeam	10	⁴ Though I might also have
confidentiam et in carne ^m	11	confidence in the flesh.
xi. S i quis autem ali us uidetur	12	If any other thinketh he may have
confidere in carne ego	13	confidence in the flesh, I have
ma ^s is., Circumc ^{re} isus	14	more. ⁵ Being circumcised the
octaua die ex gene israel	15	eighth day, of the stock of Israel,
et de tribu beniamin he-	16	of the tribe of Benjamin, a
braeus ex hebraeis., Se-	17	Hebrew of the Hebrews; ac-
cundum legem pharisaeus	18	cording to the law, a Pharisee:
Secundum aemulatione ^m	19	⁶ According to zeal,
persequens ecclesia ^m	20	persecuting the church of
dī., Secundum iusti-	21	God; according to the just-
tiam quae in lege est con-	22	ice that is in the law, con-
uersatus sine quaerella	23	versing without blame.
Sed quae mihi fuerunt lu-	24	⁷ But the things that were gain
cra., haec arbitrat ^s	25	to me. The same I have
sum propter xp̄m detri-	26	counted for Christ, only
menta., Uerumtamen	27	loss. ⁸ Furthermore
existimo omnia detri-	28	I count all things
mentum esse., Prop-	29	to be but loss. For
ter eminentem scientia ^m	30	the excellent knowledge
ihū xp̄i dñi mei., Prop-	31	of Jesus Christ my Lord. For
ter quem omnia detri-	32	whom I have suffered the
mentum feci., Et arbi-	33	loss of all things. And count
tror ut stercora., ut xp̄m	34	them but as dung, that I may
lucri faciam et inueniar	35	gain Christ ⁹ and may be found

(1-35) 3 1b – 9a.

Line 3: Scripsit Ranke: **ca**ñnes obelo adhibito corr. e **ca**ñnes Line 15: Scripsit Ranke: **gene**^{re} correctura ut vdtr scribae.
 Probable Vulgatisation, your choice. I translate both.

IN ILLO NON HABENS ME ^a	1	in him, not having my
IUSTITIAM quae ex Lege est	2	justice, which is of the law,
Sed illam quae ex fide est ih̄u	3	But that which is of the faith of Jesus
xpi quae ex dō est iustitia	4	Christ, which is of God, justice
in fide. ad agnoscendum	5	in faith. ¹⁰ That I may understand
illum,, Et uirtutem re-	6	him. And the power of
surrectionis eius,, Et	7	his resurrection. And
societatem passionum	8	the fellowship of his sufferings,
illius configuratus mor-	9	being made conformable to
ti eius,, Si quo modo oc-	10	his death. ¹¹ If by any means
curream ad resurrectionem	11	I may attain to the resurrec-
quae est ex mortuis	12	tion which is from the dead.
Non quod iam acceperim	13	¹² Not as though I had already attained,
aut etiam perfectus sim	14	or were already perfect;
Sequor autem si comprae-	15	But I follow after, if I may by any
hendam in quo et comprae-	16	means capture, wherein I am
hensus sum a xpo ih̄u,,	17	also captured by Christ Jesus.
Fratres ego me non arbi-	18	¹³ Brethren, I do not count
tror comprehendisse	19	myself to have captured
adhuc,, Unum autem	20	yet. But one thing I do:
quae quidem retro sunt	21	forgetting the things that
obliuiscens ad ea ^m uero	22	are behind, and stretching
quae sunt priora exten-	23	forth myself to those that
dens me ad destinatum	24	are before, ¹⁴ towards the mark
persequor ad brauium	25	I press to the prize
supernae uocationis dī	26	of the supernal vocation of God
in xpo ih̄u,, Quicumque	27	in Christ Jesus. ¹⁵ Let us there-
ergo perfecti sumus	28	fore, as many as are perfect,
hoc sentiamus et si quid	29	be thus minded; and if in any-
aliter sapitis ,, Et hoc	30	thing ^{you believe differently} minded otherwise, this also
uobis dñs reuelauit,, Ue-	31	God will reveal to you. ¹⁶ Never-
rumtamen ad quod per-	32	theless whereunto we are
uenimus ut idem sapia-	33	come, that we be of the same
mus,, Et in eadem per-	34	mind. Let us also continue
maneamus regula	35	in the same rule.

(1-35) 3 9b – 16.

Line 3: Scripsit Ranke: C [est] **ih̄u** || [xpi]Line 14: Scripsit Ranke: [aut] **etiam**Line 22: Scripsit Ranke: ea obelo adhib. corr. ex ea^mLine 30: Scripsit Ranke: Erasis vocc. [ali]ud **sentitis** C
superscriptis [ali]**ter sapitis**. Trivial, you choose.Line 32: Scripsit Ranke: C ad ^{id} quod

xii. **IMITATORES MEI ESTOTE FRATRES.** **ET** OBSERUATE EOS
 QUI ITA AMBULANT SICUT HABETIS FORMAM NOSTRAM
 MULTI ENIM AMBULANT QUOS SAepe DICEBAM VOBIS NUNC
 AUTEM ET FLENS DICO. **INIMICOS** CRUCIS XPI QUORUM
 FINIS INTERITUS. **QUORUM** DEUS VENTER EST. **ET**
 GLORIA IN CONFUSIONE IPSORUM. **QUI** TERRENA
 SAPIUNT. **NOSTRA** AUTEM CONVERSATIO IN CAELIS
 EST. UNDE ETIAM SALVATOREM SPECTAMUS DNM N
 IHM XPM. **QUI** REFORMAVIT CORPUS HUMILITATIS
 NOSTRAE. **CONFIGURATUM** CORPORI CLARITATIS
 SUAE. **SECUNDUM** OPERATIONEM SUIAM qua POS-
 SIT ETIAM SUBICERE SIBI OMNIA. **ITAQUE** FRATRES
 MEI CARISSIMI ET DESIDERANTISSIMI. **GAUDIUM**
 MEUM ET CORONA MEA SIC STATE IN DNO CARISSIMI
QUODIAM ROGO ET SYNTHICEN DEPRAECOR ID IPSUM
 SAPERE IN DNO. **ETIAM** ROGO ET TE GERMANE COMPAR-
 ADIQUA ILLAS quae MECUM LABORAUERUNT IN EVAN-
 GELIO. **CUM** CLEMENTE

1 ¹⁷ Be ye followers of me, breth-
 2 ren. And observe them
 3 who live so as
 4 you have our model.
 5 ¹⁸ For many behave, of whom
 6 I have told you often, and now
 7 tell you weeping, as Enemies
 8 of the cross of Christ, ¹⁹ whose
 9 end is destruction. Whose
 10 God is their belly. And
 11 whose glory is in their
 12 shame. Who mind earthly
 13 things. ²⁰ But our
 14 conversation is in hea-
 15 ven; from whence also we
 16 look for the Saviour, our Lord
 17 Jesus Christ. ²¹ Who will
 18 reform the body of our
 19 lowliness. Made like
 20 to the body of
 21 his glory. According to
 22 his works whereby also he is able
 23 to subject all things unto
 24 himself. ⁴ ¹ Therefore, my
 25 brethren, beloved, and sorely
 26 missed, my
 27 joy, and my crown;
 28 so stay, firm in the beloved Lord.
 29 ² I beg of Euvodia, and I beseech
 30 Syntyche, to be of one
 31 mind in the Lord. ³ And I
 32 entreat thee also, my sincere com-
 33 panion, help those women who
 34 have laboured with me in the
 35 gospel. With Clement

(1-24a) 3 17 – 21. (24b-35) 4 1 – 3a.

Line 22: Scripsit Ranke: [operationem] **σὺάν**.
 Retinenda videbatur lectio.

ET CETERIS ADIUTORIBUS
MEIS QUORUM NOMINA SUT
IN LIBRO VITAE

1 and the rest of my fellow
2 labourers, whose names are
3 in the book of life.

xiii. GAUDITE IN DNO SEMPER. ITE-
rum dico gaudete,, Mo-
destia uestra nota sit om-
nibus hominibus,, Dns
prope est. nihil solliciti
sitis. sed in omni oratione
et obsecratione,, Cum
gratiarum actione,, pe-
titiones uestrae innotes-
cant apud dm,, Et pax di
quae exuperat omnem
sensum,, Custodiat cor-
da uestra et intellegen-
tias uestras in xpo ihu

4 ⁴ Rejoice in the Lord always; again,
5 I say, rejoice. ⁵ Let your mo-
6 desty be known to
7 all men. The Lord
8 is nigh. ⁶ Be not solici-
9 tous; but in every thing, by prayer
10 and supplication, with
11 thanksgiving. Let
12 your petitions be made known
13 to God. ⁷ And the peace of God,
14 which surpasseth all under-
15 standing, keep your
16 hearts and minds
17 in Christ Jesus.

xiii. De cetero fratres quae-
cumquesunt uera. quae-
cumquepudica,, quae
cumqueiusta,, quaecumque
sca,, quaecumqueama-
bilia,, quaecumque
bonae fama,, Si qua
uirtus si qua laus discipli-
nae,, haec cogitate quae
et didicistis,, Et accepis-
tis et audistis et uidistis
in me haec agite et ds pa-
cis erit uobiscum,, †

18 ⁸ For the rest, brethren, what-
19 soever things are true, what-
20 soever modest. What-
21 soever just. Whatsoever
22 holy, whatsoever love-
23 ly. Whatsoever of
24 good fame. If there be any
25 virtue, if any praise of discipli-
26 ne. Think on these things, ⁹ which
27 you have both learned. And receiv-
28 ed, and heard, and seen
29 in me, these do, and the God of
30 peace shall be with you. †

xv. Gaudisus sum autem in dno
uehementer,, quonia
tandem aliquando reflo-
ruistis,, pro me sentire
sicut et sentiebatis,,

31 ¹⁰ Now I rejoice in the Lord
32 exceedingly. Because
33 of your revived con-
34 cern. Feeling for me
35 as you did also think;

(1-35) 4 3b – 10a.

Lines 8 - 13: Scripsit Ranke: Z cruciculas aliquas margini
insculpsit. Very faint. Seem to mark verse 6.

Line 21: Ranke accepts editor's correction without
comment.

OCCUPATI AUTEM ERATIS 1 But you were busied,
 NON QUASI PROPTER PAE- 2 ¹¹ I speak not as it were
 NURIAM DICO,, EGO ENI^m 3 for want. For I have
 DIDICI IN QUIBUS SUM SUP- 4 learned, in whatever state I am, to
 FICIENS ESSE,, SCIO ET HU- 5 be content. ¹² I know both abase-
 MILIARI SCIO ET ABUNDARE 6 ment, and I know abundance:
 UBIQUE ET IN OMNIBUS INSTI- 7 Everywhere, and in all things I am
 TUTUS SUM,, ET SATIARI 8 instructed. Both to be full,
 ET ESURIRE,, ET ABUN- 9 and to be hungry. Both to
 DARE ET PAENURIAM PATI 10 abound, and to suffer need.
 OMNIA POSSUM IN EO QUI ME 11 ¹³ I can do all this in him who
 CONFORTAT,, UERUMTA- 12 strengtheneth me. ¹⁴ Neverthe-
 MEN BENE FECISTIS COM- 13 less you have done well in com-
 MUNICANTES TRIBULATIO- 14 municating to my tribu-
 NI MEAE 15 lation.
 xvi. SCITIS AUTEM ET VOS PHILIP- 16 ¹⁵ And you also know, O Philip-
 PENSES,, QUOD IN PRIN- 17 pians. That in the begin-
 CIPIO EUANGELII QUANDO 18 ning of the gospel, when
 PROPECTUS SUM A MACHE- 19 I departed from Mace-
 DONIA NULLA MIHI ECCLE- 20 donia, I had no
 SIA,, COMMUNICAVIT 21 church. Which communicated
 IN RATIONEM DATI ET AC- 22 with me concerning giving and re-
 CEPTI NISI VOS SOLI,, QUIA 23 ceiving, but you only: ¹⁶ For
 ET TESSALONICAM SEMEL 24 unto Thessalonica also you
 ET BIS IN USUM MIHI MISISTIS 25 sent once and again for my use.
 NON QUIA QUAERO DATUM. 26 ¹⁷ Not that I seek the gift,
 SED REQUIRO FRUCTUM ABUN- 27 But I seek the fruit that
 DANTEM IN RATIONEM UES- 28 may abound unto your ac-
 TRAM 29 count.
 * xvii. HABEO AUTEM OMNIA ET 30 ¹⁸ But I have all, and
 ABUNDO,, REPLETUS SU^m 31 abound. I am filled,
 ACCEPTIS AB EPAPHRODI- 32 having received from Epaphrodi-
 TO quae MISISTIS IN ODO- 33 tus the things you sent, an odour
 REM SUAVITATIS,, HOSTI- 34 of sweetness, an accept-
 AM ACCEPTAM PLECENTEM 35 able sacrifice, pleasing

(1-35) 4 10b – 18a.

Line 29: Scripsit Ranke: Z stellula ad marg. complures
 literas non satis perspicuas incidit. Ranke implies that

it is a small star, but actually it is an 8 pointed star, or
 an oblique cross over a square cross.

δο,, ὁς αὐτὸν μευς ἰμ-
 pleat omnem desideriu^m
 uestrum,, Secundum
 diuitias suas in gloriam
 in xpo ihu,, ὁ αὐτὸν et
 patri nostro gloria in sae-
 cula saeculorum. Amen.

xviii. SALUTATE omnem scm in
 xpo ihu,, SALUTANT uos
 qui mecum sunt fratres

xviii. SALUTANT uos omnes sci
 maxime autem qui de cae-
 saris domo sunt,, Gra-
 tia dni. n. ihu xpi cum spu
 uestro,, Amen.

.....

EXPL. AD PHILIPPENSES

INC. ARG. AD THESSAL.

Thessallonicenses sunt ma-
 chedones in xpo ihu. qui accep-
 to uerbo ueritatis perstete-
 runt in fide etiam in perse-
 cutione ciuium suorum
 praeterea nec receperunt
 ea quae a falsis apostolis
 dicebantur. hos conlaudat
 apostolus scribens eis ab
 athenis per timotheum
 diaconum.

EXP. ARGUM. INC. BREBIS AD THESSALLONICENSES I.

1 to God. ¹⁹ And may
 2 my God fulfill all of your
 3 desire. According to
 4 his riches in glory in
 5 Christ Jesus. ²⁰ Now to God and
 6 our Father be glory world
 7 without end. Amen.

8 ²¹ Salute ye every saint in
 9 Christ Jesus. ²² The brethren
 10 who are with me, salute you.

11 All the saints salute you;
 12 especially they that are of Cae-
 13 sar's household. ²³ The grace of
 14 our Lord Jesus Christ be with your
 15 spirit. Amen.

16

17

18 END. TO THE PHILIPPIANS

19

20 BEG. TPC. TO THE THESSAL.

21 The Thessalonians are Mac-
 22 cedonians in Christ Jesus who by
 23 accepting the word of truth per-
 24 sist in faith even in the perse-
 25 cution of their citizens.

26 Moreover, they receive not
 27 that which was taught by the
 28 false apostles. These the Apostle
 29 commends, writing to them from
 30 Athens, by the hand of Timothy,
 31 the deacon.

32

33

34 END. TOP. BEG. BREVIS.

35 TO THE THESSALONIANS: 1ST.

(1-15) 4 18b – 23.

Lines 1, 8, & 11: Scripsit Ranke: Idem iuxta apposuit numeros:

xvii. ὁς,

xviii. SALUTATE,

xviii. SALUTANT.

I agree with xviii. and xviii. but I leave:

xvii. HABEO, where I found it, on the previous page.

Line 2: Scripsit Ranke: Extrema litera vocabuli omnem obelo admodum tenui perfossa est, qui non Victoris esse videbatur. Vulgate upprts the edit, but since desiderium is singular accusative, omnem is expected, so disregard this edit.

Line 35: This was found blank. What was missing is here restored according to context.

i. De apostolo 7 siluano 7 timotheo	1 Of the Apostle, Silvanus, and Timothy ^{600 1}
pro tessallonicensibus	2 for the Thessalonians
semper orantibus	3 always praying
ii. De fide tessallonicensium	4 Of the faith of the Thessalonians, ^{600 17}
singulari et quod exem-	5 which also is singularly an ex-
plum ceteris gentibus	6 ample to the rest of the nations
fuerint de credendum	7 of their belief.
iii. De passionibus apostolorum	8 Of the sufferings of the apost-
et contumeliis in philippis	9 les, and shameful treatment in ^{601 17}
philippis	10 Philippi.
iiii. De sinceritate apostoli	11 Of sincerity of the Apostle, ^{601 27}
et quod non hominibus	12 and that it is not men they
placendum sit sed dño dō	13 might please, but the Lord God.
v. De apostolo cum possit	14 Of the Apostle, when it can be ^{602 1}
oneri esse tamquam	15 burdensome, as the apostles of
dñi xpi apostolos tamen	16 the Lord Christ, nevertheless
adulatione et auaritia	17 avoiding also the fawning,
et gloriam ab hominibus	18 and avarice, and the glory of
abnuente	19 mankind.
vi. De apostolo ne quem gra-	20 Of the Apostle, lest he be a ^{602 21}
uaret diebus ac noctibus	21 burden day, or night,
manibus operantem	22 doing manual labour.
vii. De ira dī super iudeos eo	23 Of God's wrath on the Judeans, be- ^{603 14}
quod interfecerint dñm	24 cause they had slain the Lord,
et prophetas et apostolos	25 and the prophets, and apostles,
fuerint semper	26 and they will always be
persecuti	27 persecuted.
viii. De apostoli desiderio	28 Of the Apostle's desire ^{603 32}
ueniendi ad tessallonicenses	29 to come to tessallo-
et diaboli impedimento	30 nicenses, the devil's
	31 hindrance.
viii. De scīs quod in tribulationibus	32 Of the saints that, in afflic-
moueri non debeant	33 tions, they should not be
sed potius prouocari	34 moved, but rather provoked
temptatore	35 by the tempter. ^{604 14}

Line 1: Scripsit Ranke: Z in spatium vacuum inscripsit sive impressit **δ h 7 siluano et timotheo**. Scripturae notas istas quae lineolis quibusdam exornatae sunt, legendas puto de hoc et i. e. de paulo et cf. v. Line

14, et Codex Amiatinus qui habet **de apostolo et siluano et timotheo**. I chose to make good with the latter, following the pattern in lines 14 & 20.

x. De temptatore	1 Of the tempter	604 32
xi. De thessallonicensibus apostolum uidere cupientibus	2 Of the Thessalonians 3 who desired to see 4 the Apostle.	605 4
xii. De apostolo gaudentem pro thessallonicensibus et ad dñm praeces et gratiae referentes	5 Of the Apostle rejoicing 6 for the Thessallonians, 7 and giving thanks and 8 prayers to God.	605 18
xiii. De apostolo orantem pro thessallonicensibus ut secundum traditionem ipsius ambularent	9 Of the Apostle, praying for 10 the Thessallonians, 11 so that after their own tradition 12 they might behave.	606 7
xiiii. De abstinentia fornicationis et fraudis et de possessione coniugii proprii	13 Of the abstinence from fornication, and fraud, and from 14 the abuse of one's own 15 body.	606 17
xv. De amore fraternitatis	16 Of brotherly love	607 5
xvi. De sc̃is ut quieti sint. Et unusquisque aget suum negotium et ut nullius egeant manibus operantur	17 Of the Saints, that they be quiet. And 18 every one to do his 19 business, and that there is no 20 need to work with their hands.	607 13
xvii. De resurrectione et raptus sc̃orum in nubibus ad occurrendum in aere dño xpo ihu	21 Of the resurrection, and the saints 22 be carried up into into the clouds 23 to meet in the heavens, 24 with the Lord Jesus Christ.	607 24
xviii. De fidelium ac male operantium interitu repentino	25 Of the faithful and the 26 sudden destruction of 27 evil-doers.	608 18
xviii. De filios lucis ac diei et filios noctis ac tenebrarum	28 Of the sons of light, and day, and the 29 sons of the night and darkness.	608 30
xx. De somno communi et somno perfidiae et spiritualibus munimentis	30 Of the sleep of communion, and 31 the sleep of unbelief, and spirit- 32 ual armour.	609 2
xxi. De reuerentia in ministerio laborantium	33 Of respect, for those who 34 labor in the ministry,	609 23

Line 9: Ranke omits **pro**, which is clear in the manuscript original hand, and not marked for deletion. Ranke corrected.

	adque doctorum	1	and for the teachers.	
xxii.	De non extinguendo sp̃m	2	Of not destroying the spirit,	610 11
	nec et spernenda pro-	3	nor also despising pro-	
	phetia et omnium ex-	4	phesy, but of examining	
	aminationem	5	all things.	
xxiii.	De apostolo praedicante ^m	6	Of the Apostle, proclaiming	610 17
	ut tessallonicensium	7	that Thessalonians,	
	integer sp̃s et anima et	8	whole spirit, and soul, and	
	corpus in aduentum	9	body be preserved until the	
	dn̄i ih̄u xp̄i seruetur	10	arrival of the Lord Jesus Christ.	
xxiiii.	De apostolo petente ut	11	Of the Apostle requesting, that	610 25
	pro eo tessallonicen-	12	for him, the Thessalonians,	
	ses in orationibus pos-	13	in their prayers ask	
	tularent	14	for blessings	
xxv.	De apostolo tessalloni-	15	Of the Apostle, adjuring	610 28
	censes adiurantes per	16	the Thessalonians by	
	dm̄ ut omnibus fratri-	17	God, that this letter be	
	bus epistula legeretur	18	read to all the brothers.	
	.....	19	.....
		20		
	ĒXPL. BREBIS. ĪNC. EPIST̄.	21	END. BREVIS. BEG. EPIST.	
		22		
	AD THESSALLONICENSES I.	23	TO THESSALONIANS: 1ST.	
		24		
	.....	25	.....

Line 23: I have added: '1', '1st.', which is missing in the manuscript.

PAULUS ET SILVANUS ET TIMOTHEUS· ECCLESIAE
 THESSALLONICENSIVM
 IN DŌ PATRE ET DŌ^N IHŪ· XPO
 GRATIA VOBIS ET PAX A DŌ PA-
 TRE NOSTRO ET DŌ IHŪ· XPO
 GRATIAS AGIMUS DŌ SEMPER
 PRO OMNIBUS VOBIS ME-
 MORIAM VESTRI FACIEN-
 TES IN ORATIONIBUS NOS-
 TRIS SINE INTERMISSIONE·
 MEMORES OPERIS FIDEI VES-
 TRAE ET LABORIS ET CARITATIS
 ET SUSTINENTIAE SPEI DŌ
 NOSTRI IHŪ XPI ANTE DŌ
 ET PATREM NOSTRUM,,
 II· SCIENTES FRATRES DILECTI
 A DŌ ELECTIONEM VESTRAM
 QUIA EUANGELIVM NOSTRUM
 NON FUIT AD VOS IN SERMONE
 TANTUM,, SED IN VIRTU-
 TEM ET IN SPŪ SŌ· ET IN PLE-
 NITUDINE MULTA,, SICUT
 SCITIS QUALES FUERIMUS
 IN VOBIS PROPTER VOS· ET
 VOS IMITATORES NOSTRI
 FACTI ESTIS ET DŌ,, EXCI-
 PIENTES VERBUM IN TRIBU-
 LATIONEM MULTA CUM GAU-
 DIO SPŪ SŌ,, ITA UT FACTI
 SITIS FORMA OMNIBUS CRE-
 DENTIBUS IN MACEDONIA
 ET IN ACHAIA,, A VOBIS
 ENIM DIFFAMATUS EST SER-
 MO DŌ,, NON SOLUM IN MA-

1 ¹ From Paul, Sylvanus and Ti-
 2 mothy: to the church
 3 of the Thessalonians, in God the
 4 Father, and ^{our} Lord Jesus, the Christ
 5 ² Grace to you and peace from God our
 6 Father, and the Lord Jesus, the Christ.
 7 We give thanks to God always
 8 for you all; ma-
 9 king a remembrance of
 10 you in our prayers
 11 without interruption,
 12 ³ Being mindful of the work of your
 13 faith, and labour, and charity,
 14 And of the enduring of the hope of
 15 our Lord Jesus Christ before God
 16 and our Father:
 17 ⁴ Knowing, brethren beloved
 18 of God, your election:
 19 ⁵ For our gospel hath
 20 not been unto you in word
 21 only. But in pow-
 22 er, and in the Holy Ghost, and in
 23 much fulness. As you know of
 24 what manner we were
 25 among you for your sakes. ⁶ And
 26 you became followers
 27 of us, and of the Lord; re-
 28 ceiving the word in much tribu-
 29 lation, with joy from
 30 the Holy Ghost. ⁷ So that you
 31 were made a pattern to all that
 32 believe in Macedonia
 33 and in Achaia. ⁸ For from
 34 you was spread abroad the word
 35 of the Lord, not only in Ma-

(1-35) 11 – 8a.

Line 4: Scripsit Ranke: C DŌ^N IHŪ

Lines 5 & 6: Vulgate does not witness the following:

A DŌ PATRE NOSTRO ET DŌ IHŪ· XPO, so Douay
omits: 'from God our Father, and the Lord Jesus, the Christ.'

chedoniam et in achaia	1	cedonia, and in Achaia,
Sed in omni loco fides uestra quae est ad dñm profecta est,, Ita ut non sit nobis necesse quicquam loqui,, Ipsi enim de nobis adnuntiant,, Qualem introitum habuerimus ad uos,, Et quomodo conuersi estis ad dñm a simulacris,, Servire dō uiuo et uero,, Et expectare filium eius de caelis	2	But in every place, your faith which is towards God, is gone forth. So that we need not to speak any thing. ⁹ For they themselves relate of us, what manner of introduction we had unto you. And how you turned to God from idols. To serve the living and true God. ¹⁰ And to wait for his Son from heaven
Quem suscitauit ex mortuis ih̄m qui eripuit nos ab ira uentura	14	Whom he raised up from the dead, Jesus, who hath delivered us from the wrath to come.
iii. Nam ipsi scitis fratres introitum nostrum ad uos,, Quia non inanis fuit,, Sed ante passi et contumeliis affecti sicut scitis in philippis,,	17	2 ¹ For yourselves know, brethren, our introduction unto you. That it was not in vain. ² But we had suffered before, and been shamefully treated as you know at Philippi.
Fiduciam habuimus in dño nostro,, Loqui ad uos euangelium dī in multa sollicitudine	23	We had confidence in our Lord. To speak unto you the gospel of God in much carefulness.
iii. Exortatio enim nostra non de errore neque de immunditia neque in dolo Sed sicut probati sumus a dō,, Ut crederetur nobis euangelium,, Ita loquimur non quasi hominibus placentes sed dō qui probat corda nostra	27	³ For our exhortation was not of error, nor of uncleanness, nor in deceit: ⁴ But as we were approved by God. That the gospel should be committed to us. Even so we speak, not as pleasing men, but God, who proveth our hearts.

(1-16) 1 8b – 10. (17-35) 2 1 – 4.

Line 4: Ranke had ~~NON SIT UO-~~||~~BIS~~ here, but clearly the ms. has ~~NON SIT NO-~~||~~BIS~~. I have corrected my copy of Ranke accordingly.

v. Neque enim aliquando fuimus in sermone adultionis sicut scitis,, Nec in occasione auaritiae dñs testis est,, Nec quærentes ab hominibus gloriam,, Neque a uobis neque ab aliis cum possumus^{ONERI} in gratia esse ut xp̃i apostoli,, Sed facti sumus paruuli in medio uestrum,, Tamquam si nutrix foueat filios suos. Ita desiderantes uos cupimus communicare uobiscum,, Non solum euangelium dñi sed etiam animas nostras quoniam carissimi nobis facti estis

vi. Memores enim estis fratres laborem nostrum et fationem,, Nocte et die operantes ne quem uestrum grauaremus,, Praedicaui in uobis euangelium dñi Uos testes estis et dñs quā^m sc̃xe et iuste et sine quærellā uobis qui credidistis fuimus,, Sicut scitis qualiter unumquemque uestrum,, Tamquam pater filios suos deprecantes uos et consolantes

1 ⁵ For neither have we used,
2 at any time, the speech of
3 flattery, as you know. Nor
4 taken an occasion of avarice,
5 God is witness. ⁶ Nor
6 sought we glory of
7 men. Neither of you,
8 nor of others. ⁷ While we can
9 be^{a burden} for the grace, as
10 Christ's apostles. Yet we became
11 little ones in the midst
12 of you. Just like a
13 wet-nurse would cherish her
14 children: ⁸ So desirous of
15 you, we would communicate with you. Not only
16 the gospel of God, but
17 also our own souls:
18 Because you were become most
19 dear unto us.

21 ⁹ For you remember, brethren, our labour
22 and toil. Night
23 and day working, lest
24 we might emburden any
25 of you. We preached
26 among you the gospel of God.
27 ¹⁰ You witness, and God too, how with
28 holiness and justice, and lacking
29 blame, to you who have believed,
30 we have been: ¹¹ As you know,
31 in what manner, each and every
32 one of you. Just as a father
33 doth to his children, entreating
34 you, and comfort-

(1-35) 25 – 11a.

Line 2: Scripsit Ranke: Z adu^lti-||onis

Lines 8 & 9: Scripsit Ranke: C ad marg. [possumus] ^{ONERI}

Lines 29 & 30: Scripsit Ranke: Z litteram posteriorem a in sc̃xe obelo perfodit | Idem prius a in quæ ~||rellā

tes Testificati sumus	1	ing. ¹² We testified
ut ambularetis digne dō	2	that you would live worthy of God.
Qui uocauit uos in suum	3	Who hath called you unto his
regnum et gloriam Ideo	4	kingdom and glory, ¹³ so,
et nos gratias agimus dō	5	we also give thanks to God
sine intermissione	6	without pausing:
Quoniam cum accepisse-	7	Because, that when you had re-
tis a nobis uerbum audi-	8	ceived of us the word of the hear-
tus dī,, Accepistis non	9	ing of God. You received it not
ut uerbum hominum,,	10	as the word of men.
Sed sicut est uere uerbu ^m	11	But, as it is indeed, the word
dī qui operatur in uobis	12	of God, who worketh in you
qui credidistis	13	that have believed.
vii. Vos enim imitatores fac-	14	¹⁴ For you, brethren, are be-
ti estis fratres eccle-	15	come followers of the church-
siarum dī quae sunt in	16	es of God which are in
judaea in xpō ihū,, Quia	17	Judea, in Christ Jesus: for
eadem passi estis et uos	18	you also have suffered the same
a contribulibus uestris	19	things from your own coutrymen,
sicut et ipsi a iudeis	20	even as they have from the Judeans,
qui et dñm occiderunt ihm	21	¹⁵ Who both killed the Lord Jesus.
et prophetas et nos perse-	22	And the prophets, and have perse-
cuti sunt,, Et dō non	23	cuted us. And please not
placent,, Et omnibus	24	God. And to all
hominibus aduersantur	25	men, are adversaries
prohibentes nos gentibus	26	¹⁶ Prohibiting us to speak to for-
loqui ut saluae fiant	27	eigners, that they may be saved,
ut impleant peccata sua	28	To fill up their sins
semper,, Praeuenit	29	always. For the wrath
enim ira dei super illos	30	of God is come upon them
usque in finem	31	to the end.
viii. Nos autem fratres deso-	32	¹⁷ But we, brethren, being taken
lati a uobis ad tempus	33	away from you for a short
hore aspectu non corde	34	time, in sight, not in heart,
abundantius festinauim^{us}	35	Have hastened the more abundantly

(1-35) 2 11b – 17a.

faciem uestram uidere	1	to see your face
cum multo desiderio	2	with great desire.
Quoniam uoluimus ueni-	3	¹⁸ For we would have
re ad uos., Ego quidem	4	come unto you. I Paul
paulus et semel et iteru ^m	5	indeed, once and again.
Sed impediuit nos satanas	6	But Satan hath hindered us.
Quae est enim nostra spes	7	¹⁹ For what is our hope,
aut gaudium aut corona ^m	8	or joy, or crown
gloriae., Nonne uos an-	9	of glory? Are not you, in the
te dñi. n̄. ih̄m xp̄m estis	10	presence of our Lord Jesus Christ
in aduentum eius., Uos	11	at his coming? ²⁰ For
enim estis gloria nostra	12	you are our glory
et gaudium	13	and joy.
viii. Propter quod non susti-	14	3 ¹ For which cause, for-
mentes amplius., pla-	15	bearing no longer. We
cuit nobis remanere	16	thought it good to remain
athenis solis., Et misi-	17	at Athens alone. ² And we
mus timotheum fratre^m	18	sent Timothy, our
nostrum et ministrum	19	brother, and the minister of the
dñi in euangelio xp̄i., ad	20	Lord in the gospel of Christ, to
confortandos uos et ex-	21	confirm you and ex-
hortandos pro fide uestra	22	hort you concerning your faith:
Ut nemo moueatur in tri-	23	³ That no man should be moved
bulationibus istis., Ipsi	24	in these tribulations: for your-
enim scitis quod in hoc	25	selves know, that we are appoint-
positi sumus., Nam et	26	ed thereunto. ⁴ For even
cum apud uos essemus	27	when we were with you, we
praedicabamus uobis	28	foretold you that
passuros nos tribula-	29	we should suffer tribula-
tiones., Sicut et factu^m	30	tions. As also it is come to
est et scitis	31	pass, and you know.
x. Propterea et ego amplius	32	⁵ For this cause also, I, for-
non sustinens., Misi	33	bearing no longer. Sent
ad cognoscendam fide^m	34	to know your
uestram., Ne forte	35	faith: Lest perhaps

(1-13) 2 17b – 20. (14-35) 3 1 – 5a.

Line 10: Scripsit Ranke: xp̄m. Retinui lectionem.

This looks like Vulgatisation, and may be ignored.

temptauerit uos his qui	1	he that tempteth should have
temptat., Et inanis fiat	2	tempted you. And our labour
labor noster	3	should be made vain.
xi. Nunc autem ueniente ti-	4	⁶ But now when Ti-
motheo ad nos a uobis. Et	5	mothy came to us from you. And
adnuntiante nobis fide ^m	6	related to us your faith
et caritatem uestram	7	and charity,
Et quia memoriam nostri	8	And that you have a good
habetis bonam semper	9	remembrance of us always,
desiderantes nos uidere	10	desiring to see us
sicut nos quoque uos.,	11	as we to see you;
Ideo consolati sumus fratres	12	⁷ So we were comforted, brethren,
in uobis in omni necessi-	13	in you, in all our necessity
tate et tribulatione nos-	14	and tribulation,
tra per fidem uestram	15	by your faith,
Quoniam nunc uiuimus	16	⁸ Because now we live,
si uos statis in dño	17	if you stand in the Lord.
xii. Quam enim gratiarum ac-	18	⁹ For what thanks
tionem possumus dō re-	19	can we return
tribuere pro uobis in om-	20	to God for you. In all
ni gaudio quo gaudemus	21	the joy wherewith we reioice
propter uos ante dñm nos-	22	for you before our
trum., Nocte et die abund-	23	God. ¹⁰ Night and day more
dantius orantes ut uidea-	24	abundantly praying that we
mus faciem uestram	25	may see your face,
Et compleamus ea quae de-	26	And may accomplish such as
sunt fidei uestrae., Ipse	27	are wanting to your faith? ¹¹ Now
autem dñs et pater nos-	28	God himself and our Father,
ter et dñs ihs xps dirigat	29	and the Lord Jesus Christ, direct
uiam nostram ad uos.,	30	our way unto you.
Uos autem dñs multipli-	31	¹² And may the Lord multiply
cat et abundare faciat	32	you, and make
caritatem in inuicem	33	charity abound in one another,
et in omnes., Quemad-	34	and towards all men: as we
modum et nos in uobis	35	do also towards you,

(1-35) 3 5b – 12.

AD CONFIRMANDA CORDA
VESTRAS SINE QUARELLA IN
SCITATE ANTE DNM ET PATREM
NOSTRUM,, IN ADVENTUM
DNI. N. IHS. XPI CUM OMNIBUS
SCIS EIUS AMEN

xiii. De cetero ergo fratres

Lect. in
quadra
gesima
ieiunio VII.

ROGAMUS VOS ET OBSECRAMUS
IN DNO IHS. UT QUEMADMODUM
ACCEPISTIS A NOBIS QUOMODO
VOS OPORTET AMBULARE ET
PLACERE DO,,

SICUT ET AMBULATIS. UT ABUNDETIS
MAGIS,, SCITIS ENIM quae
PRAECEPTA DEDERIMUS VOBIS
PER DNM IHS

xiiii. haec est enim voluntas DI

SCIFICATIO VESTRA UT ABSTINEATIS
VOS FORNICATIONE. UT SCIAT
UNUSQUISQUE VESTRUM SUUM
VAS POSSIDERE IN SCIFICATIONE
ET HONORE,, NON IN PASSIONE
DESIDERII SICUT ET GENTES
quae IGNORANT DNM UT NE
QUIS SUPERCREDIATUR,, NEQUE
CIRCUMVENIAT IN NEGOTIO
FRATREM SUUM QUONIAM
VINDEX EST DNS DE HIS OMNIBUS

SICUT PRAEDIXIMUS VOBIS
ET TESTIFICATI SUMUS

NON ENIM VOCAUIT NOS DS
IN IMMUNDITIA. SED IN SCIFICATIONE,,
ITAQUE QUI

¹³ To confirm your hearts without blame, in holiness, before God and our Father. At the coming of our Lord Jesus Christ, with all his saints. AMEN.

⁴ ¹ For the rest therefore, brethren, we pray and beseech you in the Lord Jesus, that as you have received from us, how you ought to live, and to please God, So also you would live, that you may abound the more. ² For you know what precepts I have given to you by the Lord Jesus.

³ For this is the will of God, your sanctification; that you should abstain from fornication. ⁴ That every one of you should know how to possess his body in sanctification and honour. ⁵ Not in the passion of lust, like the foreigners that know not God, ⁶ that no man overreach. Nor circumvent his brother in business: because the Lord is the vindicator of all these things, As we have told you before, and have testified.

⁷ For God hath not called us unto uncleanness, but unto sanctification. ⁸ Therefore, he that

(1-6) 3 13. (7-35) 4 1 – 8a.

Line 6: Scripsit Ranke: Inc. man. post eius fusco atramento utens addidit AMEN

Line 11: Scripsit Ranke: oportet correctio ut videtur a scriba statim post scriptionem superscripta.

haec spernit non homi-
nem spernet sed dñm qui
etiam dedit spm suum
scm in uobis

xv. **De caritate autem frater-**
nitatis non necesse ha-
bemus scribere uobis

Ipsi enim uos a dō didicistis
ut diligatis in inuicem †

Etenim facitis illud in om-
nes fratres in uniuersa
macedonia

xvi. **Roquamus autem uos fra-**
tres ut abundetis magis
et operam detis ut quieti
sitis,, Et ut uestrum
negotium agatis,, Et
operemini manibus uest-
ris sicut praecipimus
uobis,, Et ut honeste
ambuletis ad eos qui fo-
ris sunt,, Et nullius
aliquid desideretis

xvii. **Nolumus autem igno-**
rare uos fratres de dor-
mientibus,, Ut non
contristemini sicut et
ceteri qui spem non ha-
bent,, Si enim credimus
quod ihs mortuus est et
resurrexit,, Ita et ds
eos qui dormierunt per
ihm adducit cum eo,, hoc
enim uobis dicimus in
uerbo dñi,, quia nos

1 despiseth these things, des-
2 piseth not man, but God, who
3 also hath given his holy
4 Spirit in you.

5 ⁹ But of the charity of brother-
6 hood, we have no
7 need to write to you:
8 For yourselves have learned from
9 God to love one another. †
10 ¹⁰ For indeed you do it to-
11 wards all the brethren in
12 all Macedonia.

13 But we entreat you, breth-
14 ren, that you abound more,
15 ¹¹ and that labour to be
16 quiet. And that you
17 do your own business, and
18 work with your own
19 hands, as we commanded
20 you. And that you live honestly
21 towards them that are
22 outside. *And that you covet
23 nothing of any man's.

24 ¹² And we will not have you igno-
25 rant, brethren, concerning them
26 that are asleep. That you
27 be not sorrowful, even as
28 others who have no
29 hope. ¹³ For if we believe
30 that Jesus died, and
31 rose again. Even so through
32 Jesus, God will bring with him,
33 them who have slept. ¹⁴ For
34 this we say unto you in
35 the word of the Lord. That we

Lect.
δεαγεν-
dis

(1-35) 4 8b – 15a.

Line 22: *Ranke's Vulgate splits Verse 11 here, numbering
the second part, 12. Therefore from here to the end of

this chapter, Rankes verse numbering is incremented
by one. I have used the modern numbering.

qui uiuimus qui residui	1	who are alive, who remain
sumus in aduentum dñi	2	unto the coming of the Lord,
non praeueniemus eos	3	shall not precede them who
qui dormierunt,, Quo-	4	have slept. ¹⁵ For the Lord him-
niam ipse dñs in iussu et	5	self will command in the voice of
in uoce archangelī et in	6	an archangel, and the trumpet of
tuba dī descendit de caelo	7	God descending from heaven:
Et mortui qui in xpo sunt	8	And the dead who are in Christ,
resurgent primi,, De-	9	shall rise first. ¹⁶ Then
inde ^{NOS} qui uiuimus qui re-	10	we who are alive, who are
linquimur ^{su} ,, Simul ra-	11	left. Shall be taken up
piemur cum illis in nubi-	12	together with them in the clouds
bus obuiam dño in aéra	13	to meet Christ, in the heavens,
Et sic semper cum dño	14	And so shall we be always with
erimus,,† Itaque conso-	15	the Lord.† ¹⁷ Wherefore, com-
lamini in inuicem in his	16	fort ye one another with these
uerbis	17	words.
xviii. De temporibus autem	18	5 ¹ But of the times
et momentis fratres	19	and moments, brethren,
non indigetis ut scribam	20	you need not, that we should write
uobis,, ipsi enim diligen-	21	to you. ² For yourselves know per-
ter scitis quia dies dñi	22	fectly, that the day of the Lord,
sicut fur in nocte ita ueniet	23	as a thief in the night, shall so come.
Cum enim dixerint pax et	24	³ For when they shall say, peace and
securitas,, Tunc repen-	25	security. Then shall sudden
tinus eis superueniet in-	26	destruction come upon
teritus,, Sicut dolor in	27	them. As the pains upon her that
utero habenti et non ef-	28	is with child, and they shall not
fugient,,	29	escape.
xviii. Vos autem fratres non	30	⁴ But you, brethren, are not
estis in tenebris ut uos	31	in darkness, that
illa dies tamquam fur con-	32	that day should overtake
praehendat,, Omnes	33	you as a thief. ⁵ For all
enim uos filii lucis estis	34	you are the children of light,
et filii dī et non estis	35	and children of the day: and are not

(1-17) 4 15b – 18. (18-35) 5 1 – 5a.

Lines 9, 10: Scripsit Ranke: de~||inde ^{NOS} qui, eusdem generis.

Lines 10, 11: Scripsit Ranke: C voc. re~||linquimur mutavit in re~||liqui sumus

The Vulgate does not support this edit, so it should be disregarded. The edit has no effect on the English.

Line 13: Scripsit Ranke: a·era, quod punctum ad recte legendum inservit. The punct is very light, and easily missed. Modern Vulgate places an umlaut over the e. I have used an accent. I believe the intended pronunciation to be something like 'ayaira'

NOCTIS NEQUE TENEBRARU^m 1 of the night, nor of darkness.
 xx. **SCRIPTUR NON DORMIAMUS SICUT** 2 ⁶ Therefore, let us not sleep, as
 ET CETERI., SED UIGILEMUS 3 others do. But let us watch,
 ET SOBRII SUMUS., QUI 4 and be sober. ⁷ For
 ENIM DORMIUNT NOCTE 5 they that sleep, sleep in
 DORMIUNT. ET QUI EBRII 6 the night; and they that are
 SUNT NOCTE EBRII SUNT., 7 drunk, are drunk in the night.
 Nos autem qui diei sumus 8 ⁸ But let us, who are of the day,
 SOBRII SUMUS. INDUTI LURI- 9 be sober, having on the breast-
 CAM FIDEI ET CARITATIS ET 10 plate of faith and charity, and
 CALEAM SPERM SALUTIS., 11 for a helmet the hope of salvation.
 Quoniam non posuit nos 12 ⁹ For God hath not appointed us
 D^s IN IRAM SED IN ADQUI- 13 unto wrath, but unto the pur-
 TIONEM SALUTIS PER D^{nm} 14 chasing of salvation by our Lord
 N^m. IH^m X^{pm}., QUI MORTU- 15 Jesus Christ. ¹⁰ Who died
 US EST PRO NOBIS UT SIUE U- 16 for us; that, whether we
 GILEMUS. SIUE DORMIAMUS 17 watch or whether we sleep,
 SIMUL CUM ILLO UIUAMUS 18 we may live together with him.
 Propter quod consolami- 19 ¹¹ For which cause comfort
 NI INUICEM., ET AEDIFI- 20 one another. And edify
 CATE ALTERUTRUM SICUT 21 one another, as
 ET FACITIS 22 you also do.
 xxi. **ROGAMUS AUTEM UOS FRA-** 23 ¹² And we beseech you, breth-
 TRES UT NOUERITIS EOS QUI 24 ren, to know them who
 LABORANT INTER UOS., ET 25 labour among you, and
 PRAESUNT UOBIS IN D^{no} 26 are over you in the Lord,
 ET MOMENT UOS UT HABEA- 27 and admonish you, ¹³ that you
 TIS ILLOS ABUNDANTIS IN 28 esteem them more abundantly in
 CARITATE., PROPTER OPUS 29 charity. For their work's
 ILLORUM PACEM HABETE 30 sake. Have peace
 CUM EIS.,† ROGAMUS AUTE^m 31 with them.† ¹⁴ And we beseech
 UOS FRATRES CORRIPI- 32 you, brethren, rebuke
 INQUIETOS., CONSOLAMI- 33 the unquiet. Comfort
 NI PUSILLIANIMES., SUS- 34 the feeble minded. Sup-
 CEPITE INFIRMOS. PATIENTES 35 port the weak, be patient

de ad-
uentu
domini

(1-35) 5 5b - 14a.

estote ad omnes,, Videte	1	towards all men. ¹⁵ See that
ne quis malum pro malo	2	none render evil for evil
alicui reddat,, Sed semper	3	to any man. But ever
quod bonum est sectamini,,	4	follow that which is
Et in ⁱⁿ uicem et in om-	5	good. Towards each other, and
nes semper gaudete,, Si-	6	all men. ¹⁶ Always rejoice. ¹⁷ With-
ne intermissione orate,,	7	out pausing, pray.
In omnibus gratias agite	8	¹⁸ In all things give thanks.
haec enim uoluntas dī est	9	For this is the will of God
in xpo ihu in omnibus uobis	10	in Christ Jesus concerning you all.
xxii. Sp̄m nolite extinguere	11	¹⁹ The spirit must not be quenched,
prophetiam nolite sper-	12	²⁰ Prophecies must not be des-
nere,, Omnia autem	13	pised. ²¹ But all things must be
probate quod bonum est	14	proved; to that which is good,
tenete,, Ab omni spe-	15	hold fast. ²² From all kinds
cie mala uos abstinete	16	of evil abstain.
xxiii. Ipse autem d̄s pacis sc̄ifi-	17	²³ And the soul God of peace sanc-
cet uos per omnia ut inte-	18	tify ye in all things; that your
ger sp̄s uester et anima	19	whole spirit, and soul,
et corpus sine quaerella	20	and body, may be saved blameless
in aduentum dñi ihu xpi	21	in the coming of our Lord Jesus
seruetur,,† Fidelis est	22	Christ.† ²⁴ He is faithful
qui uocauit uos qui etiam	23	who hath called you, who also
faciet	24	will do it.
xxiiii. Fratres orate pro nobis	25	²⁵ Brethren, pray for us,
salutate fratres omnes	26	²⁶ Salute all the brethren
in osculo sc̄o	27	with a holy kiss.
xxv. Adiuro uos per dñm ut Le-	28	²⁷ I charge you by the Lord, that
gatur epistula haec omni-	29	this epistle be read to all
bus sc̄is fratribus,, Gra-	30	the holy brethren. ²⁸ The grace of
tia dñi n̄ ihu xpi uobiscum	31	our Lord Jesus Christ be with you.
amen	32	Amen.
	33	
EXPL. AD THESSAL. I. INC. AD	34	END. TO THESSAL. 1ST. BEG. TO
EODEM II. ARGUMENTUM.	35	THE SAME: 2ND: TOPIC.

(1-32) 5 14b – 28.

Line 5: Scripsit Ranke: Et in ⁱⁿuicem eiusdem generis ut
606, 11.

AD THESSALLONICENSSES SECUN-	1	The second epistle to the Thessalon-	
DA. SCRIBIT ET NOTUM FECIT EIS	2	ians, he writes and warns them	
DE TEMPORIBUS NOUISSIMIS	3	of the last times	
ET DE ADVERSARIJ DETECTIONE	4	and of finding the enemy.	
SCRIBIT. AB ATHENIS	5	Written from Athens.	
	6		
EXPL. ARG. INC. BREBIS	7	END. TOPIC. BEG. BREVIS.	
	8		
I. DE PERSECUTIONE QUOD EX-	9	Of the persecution that is an ex-	612 1
EMPLUM SIT IUSTI IUDICII	10	ample the just judgment	
DI ET PERSECUTORUM SUP-	11	of God, and of the persecutors'	
PLICIO SEMPERITerno	12	eternal punishment.	
II. DE DISSENSIONE ET ANTE-	13	Of dissension and of the anti-	613 19
CHRISTO	14	christ.	
III. DE SCIS QUOD A DO DNO ELICANTUR	15	Of the Saints, chosen by the Lord God.	614 34
IIII. DE APOSTOLICA TRADITIONE	16	Of the Apostolic tradition.	615 9
V. DE APOSTOLO PRAEDICANTE	17	Of the Apostle, preaching	615 22
QUOD NON EST OMNIUM	18	that, not everyone has	
FIDES	18	faith.	
VI. DE SCIS QUOD EX OMNIBUS	20	Of the saints that by the Lord	615 29
MALIS A DNO LIBERENTUR	21	may be freed from all evils.	
VII. DE SEPARATIONE SCORUM	22	Of the separation of the saints	616 3
AB EIS QUI CONTRA UIVUNT	23	from them who live contrarily,	
ET QUOD PAULUS AC SUI	24	and that Paul, and they with him	
SEMPER MANIBUS FUE-	25	always set their hands to	
RINT OPERATI ET DIXERINT	26	work, and would say,	
QUI NON OPERANTUR NEC	27	whoso do not work, neither	
MANDUCENT	28	should they eat.	
VIII. DE NON OPERANTIBUS ET CU-	29	Of those who do not work, and	616 27
RIOSE AGENTIBUS	30	of those who meddle curiously	
IIIIII. DE SEPARATIONE INOBEDI-	31	Of the separation of the disobe-	617 1
ENTIUM UT REVEREANTUR	32	dient, that they may be reformed.	
	33		
EXP. BREB. INC. CORPUS EPIST.	34	END BREVIS. BEG. BODY OF EPIST.	
	35		

Lines 1 - 5: Scripsit Ranke: Argumentum minutoribus literis scriptum, quam reliqua.

Paulus et silvanus et timo-
theus ecclesiae thessal-
lonicensium in dō patre
nostro et dñō ihū xpō,,
Gratia uobis et pax a dō patre
nostro et dñō ihū xpō,,
Gratias agere debemus dō
semper pro uobis fratres
Ita ut dignum est quoniam
supercrescit fides uestra
Et abundat caritas unius-
cuiusque omnium uestro^m
in inuicem,, Ita ut et nos
ipsi in uobis gloriemur
in ecclesiis dī,, Pro pati-
entia uestra et fide in om-
nibus persecutionibus
uestris et tribulationibus
quas sustinetis in exem-
plum iusti iudicii dī,, Ut
digni habemini in regno dī
pro quo et patimini si ta-
men iustum est apud dñm,,
Retribuere tribulatione^m
his qui uos tribulant. Et
uobis qui tribulamini re-
quiem nobiscum in reue-
lationem dñi ihū de caelo
cum angelis uirtutis eius
In flamma ignis dantis uin-
dictam his qui non noue-
runt dñm,, Et qui non oboe-
diunt euangelio dñi. n̄ ihū xpi
qui poenas dabunt in inte-
ritu aeternas a facie dñi

1 ¹ Paul, and Sylvanus, and Timo-
2 thy, to the church of the Thessal-
3 onians in God our
4 Father, and the Lord Jesus Christ.
5 ² Grace to you, and peace from God our
6 Father, and from the Lord Jesus Christ.
7 ³ We are bound to give thanks
8 always to God for you, brethren.
9 As it is fitting, because your
10 faith groweth exceedingly.
11 And the charity of every one
12 of you towards each other,
13 aboundeth. ⁴ So that we our-
14 selves also glory in you
15 in the churches of God. For
16 your patience and faith, in all
17 your persecutions
18 and tribulations,
19 which you endure, ⁵ an example
20 of the just judgment of God. That
21 you be worthy of God's kingdom,
22 for which you too suffer, ⁶ as it
23 is a just thing with God
24 To repay tribulation
25 to them that trouble you. ⁷ And
26 to you who are troubled, rest
27 with us when the Lord Jesus
28 shall be revealed from heaven,
29 with the angels of his power:
30 ⁸ In a flame of fire, giving ven-
31 geance to them who know
32 not God. And who obey not
33 the gospel of our Lord Jesus Christ,
34 ⁹ who shall be punished in eter-
35 nal destruction, from the Lord's face,

(1-35) 11 – 9a.

Line 21: Scripsit Ranke: Inc. man, habemini

Line 33: Scripsit Ranke: Inc. man. [ihū] xpi.
This is possible Vulgatisation. Your choice.

ISA-
IAS

et ^āgloria uirtutis eius. cum uenerit glorificari in sc̄is suis. Et admirabilis fieri in omnibus qui crediderunt. Quia creditum est testimonium nostrum super uos in die illo. In quo etiam oramus semper pro uobis. Ut dignetur uos uocatione sua d̄s noster. et impleat omnem uoluntatem bonitatis et opus fidei in uirtute. Ut clarificetur nomen d̄ni. n̄. ih̄u xp̄i in uobis et uos in illo secundum gratiam d̄i nostri et d̄ni ih̄u xp̄i

II. Rogamus autem uos fratres per aduentum d̄ni. n̄. ih̄u xp̄i. Et nostrae congregationis in ipsum. Ut non cito moueamini a uēs-
trō sensu. neque terreamini. Neque per sp̄m neque per sermonem neque per epistolam. Tamquam a nobis missam. Quasi instet dies d̄ni ne quis uos seducat ullo modo quoniam nisi uenerit discessio primum et reuelatus fuerit homo peccati filius perditionis. Qui aduersatur et extolletur

1 and the glory of his power, ¹⁰ when he shall come to be glorified in his saints. And to be made wonderful in all them who have believed. Because our testimony was believed upon you in that day. ¹¹ Wherefore also we pray always for you; That our God would make you worthy of his vocation, and fulfill all the good pleasure of his goodness and the work of faith in power. ¹² That the name of our Lord Jesus may be glorified in you, and you in him, according to the grace of our God, and of the Lord Jesus Christ.

2 ¹ And we beseech you, brethren, by the coming of our Lord Jesus Christ. And of our gathering together unto him. ² That you be not easily moved from your sense, nor be terrified, neither by spirit, nor by word, nor by epistle, as sent from us, As if the Lord's day were near, ³ let no man deceive you by any means, for unless there come a revolt first, and the man of sin be revealed, the son of perdition, ⁴ Who opposeth, and is exalted

(1-18) 1 9b – 12. (19-35) 2 1 – 4a.

Line 1: Scripsit Ranke: Nota marg. Victorina.

Line 1: Scripsit Ranke: Inc. man. et ^ā gloria. Also marked for deletion, so ignore edit.

Lines 23, 24: Scripsit Ranke: [sensu] uestro. Lectio retinenda videbatur. uestro is marked with puncts.

The Vulgate supports the original, so disregard the edit.

Line 25: Scripsit Ranke: sp̄m non certum, quum in rasura positum sit literarum, quae non amplius legi queunt.

Line 35: Scripsit Ranke: extollitur incerta manu, quae non Victoris videbantur, mutatum in extolletur

Supra omne ⁿ quod dicitur	1 Above all that is called
ds aut quod colitur. ita ut	2 God, or that is worshipped, so that
in templo sedeat. Osten-	3 he sitteth in the temple. Shewing
dens se tamquam sit ds.	4 himself as if he were God.
Non retinetis quod cum	5 Remember you not, that when
essemus adhuc apud uos	^{I was} we were yet with you,
haec dicebamus uobis.,	^I we told you these things?
Et nunc quid detineat scilis	6 And now you know what hideth,
ut reueletur in suo tem-	7 that it may be revealed in its own
pore., Nam mysteriu ^m	8 time. ⁷ For the mystery
iam operatur iniquitatis	9 of iniquity already worketh;
Tantum ut qui nun ^t teneant	10 Only that what now holdeth,
teneant donec de medio	11 do hold, until from the midst it be
fiat. Et tunc reuelabitur il-	12 cast. ⁸ And then shall be shown that
le iniquus., Quem dñs	13 iniquity. Which the Lord Jesus
ih̄s interficiet spū oris sui	14 shall kill with the spirit of his mouth.
Et destruet inlustratione	15 And shall destroy with the brightness
aduentus sui eum cuius	16 of his coming, ⁹ him, whose
est aduentus secundum	17 coming is according
operationem satanae.	18 to the working of Satan,
In omni uirtute et signis	19 In all power, and signs,
et prodigiis mendacibus	20 and lying wonders,
Et in omni seductione ini-	21 ¹⁰ And in all seduction of ini-
quidatis his qui pereunt.,	22 quity to them that perish;
eo quod caritatem ueri-	23 because they receive
tatis non receperunt	24 not the love of the truth,
ut salui fierent., Ideo	25 that they might be saved. * There-
mittit illis ds operatio-	26 fore God shall send them the
nem erroris ut credant	27 operation of error, to believe
mendacio., Ut iudicen-	28 lying. ¹¹ That all may
tur omnes qui non credi-	29 be judged who have not be-
derunt ueritati., Sed	30 lieved the truth. But
consenserunt iniquitati	31 have consented to iniquity.
III. Nos autem gratias debe-	32 ¹² But thanks, we ought
mus agere dō semper	33 to give to God always

(1-35) 2 4b – 13a.

Lines 6&7: Scripsit Ranke: **essemus**... **dicebamus**. Sed lectio fuit, non error, (1.pl -> 1.sg). **apud** corr. ex **aput**

Lines 12&13: Scripsit Ranke: **nun^c teneant** || **teneant**, (3pl -> 3sg)

Line 14: Scripsit Ranke: **reuelabitur** praeunte Victore a C corr. ex **-bit**, ut videtur. This has been done twice. First the missing **ur** was added supercript, but a later hand erased the **il** of **il-**||**le**, and added the **ur** in

normal script, erasing the original edit, and rewriting the erased **il** in the right margin. Note also, **u** converted to **B** Ranke does not comment.

Line 27: Ranke's Vulgate has verse break 11 * here, whereas modern Vulgate has it where Ranke had 12, so Ranke had 11, 12, 13, 14, 15, 16, 17, where I have put *, 11 12, 13, 14, 15, 16, as is in the modern Vulgate.

pro uobis fratres dilec- 1 for you, brethren, belov-
 ti a dō,, Quod elegerit 2 ed of God. For that God hath cho-
 nos dñs primitias in salutē^m 3 sen us firstfruits unto salvation.
 In sc̄ificatione sp̄s et fide 4 In sanctification of the spirit, and faith
 ueritatis,, In qua et uoca- 5 of the truth. ¹³ Whereunto also
 uit uos per euangelium 6 he hath called you by our
 nostrum. In adquisitio- 7 gospel, unto the purchasing of
 nem gl̄oriae dñi. n̄. ih̄u. xp̄i 8 the glory of our Lord Jesus Christ.
 iii. Itaque fratres state et te- 9 ¹⁴ So, brethren, stand fast; and
 nete traditiones quas 10 hold the traditions which
 didicistis,, Siue per ser- 11 you have learned. Whether by
 monem siue per epistu- 12 word, or by our
 lam nostram,, Ipse au- 13 epistle. ¹⁵ Now may our
 tem dñs. n̄. ih̄s xp̄s. et d̄set 14 Lord Jesus Christ himself, and God
 pater n̄. qui dilexit nos 15 our Father, who hath loved us,
 et dedit consolationem 16 and hath given us everlasting
 aeternam. et spem bonā^m 17 consolation, and good hope in
 in gratiam,, Et ^{exhor} ^{consolatur} 18 grace. ¹⁶ And let your hearts be ex-
 tetur corda uestra,, Et 19 horted. And
 confirmet in omni ope- 20 confirm you in every
 re et sermone bono 21 good work and word.
 v. De cetero fratres orate 22 ³ ¹ For the rest, brethren, pray
 pro nobis,, Ut sermo 23 for us. That the word
 dñi currat et clarifice- 24 of the Lord may run, and be glori-
 tur sicut et apud uos,, 25 fied, even as among you.
 Et ut liberemur ab inpor- 26 ² And that we be delivered from im-
 tunis et malis hominibus 27 portunate and evil men;
 Non enim omnium est fides 28 For not all men have faith.
 vi. Fidelis autem d̄s ^{est} qui con- 29 ³ But God is faithful, who will
 firmavit uos et custo- 30 strengthen and keep you
 diet a malo,,[†] Confidi- 31 from evil.[†] ⁴ And we have confi-
 mus autem de uobis in dñō 32 dence concerning you in the Lord.
 Quoniam quae praecipi- 33 That the things which we com-
 mus et facitis et facietis 34 mand, you both do, and will do.
 Dñs autem dirigat corda 35 ⁵ And the Lord direct your

(1-21) 2 13b – 17. (22-35) 3 1 – 5a.

Line 18: Scripsit Ranke: C ad marg. [GRATIAM,, ET] ^{ex} ^{consolatur}Line 29: Scripsit Ranke: d̄s ^{est} qui correcto fort. scribae.

uestra in caritate dī et
 patientia xpī
 VII. **Denuntiamus autem uobis**
 fratres,, In nomine dñi
 n̄ ihū xpī ut subtrahatis
 uos ab omni fratreambu-
 lante inquiete. Et non se-
 cundum traditionem qua^m
 accepistis a nobis,, Ipsi
 enim scitis quemadmo-
 dum oporteat uos imita-
 ri nos,, Quoniam non
 inquieti fuimus inter uos
 Neque gratis panem man-
 ducauimus ab aliquo,,
 Sed in labore et faticatione
 Nocte et die operantes ne
 quem uestrum grauare-
 mus,, Non quasi non ha-
 buerimus potestatem,,
 Sed ut nosmet ipsos forma^m
 daremus uobis ad imitan-
 dum nos,, Nam et cum
 essemus apud uos,, ^{hoc denuntiabamus uobis.} Quo-
 niam si quis non uult ope-
 rari nec manducet
 VIII. **Audiuius enim inter uos**
 quosdam ambulare in-
 quiete,, Nihil operantes
 sed curiosae agentes,,
 His autem qui eiusmodi sūt
 denuntiamus et obsecre-
 mus in dño ihū xpō,, Ut
 cum silentio operantes
 suum panem manducet

1 hearts, in the charity of God,
 2 and the patience of Christ.
 3 ⁶ And we charge you,
 4 brethren. In the name of our
 5 Lord Jesus Christ, that you with-
 6 draw yourselves from every bro-
 7 ther living disorderly. And not ac-
 8 cording to the tradition which
 9 they have received of us. ⁷ For
 10 yourselves know how
 11 you ought to imitate
 12 us. For we were not
 13 disorderly among you;
 14 ⁸ Neither did we eat any man's
 15 bread for nothing.
 16 But in labour and in toil.
 17 We worked night and day, lest
 18 we should be chargeable to any
 19 of you. ⁹ Not as if we
 20 had not power:
 21 But that we might give ourselves
 22 as a pattern unto you, to imi-
 23 tate us. ¹⁰ For also when
 24 we were with you. ^{this we declared to you:} That,
 25 if any man will not work,
 26 neither let him eat.
 27 ¹¹ For we heard that among you
 28 are some who live in dis-
 29 order. Working not at all,
 30 but curiously meddling.
 31 ¹² Now we charge them
 32 that are such, and beseech them
 33 by the Lord Jesus Christ. That,
 34 working with silence,
 35 they would eat their own bread.

(1-35) 3 5b – 12.

Line 24: Scripsit Ranke: C ad marg. inf. adhibitis siglis **hd**
 et **hs** supplevit **hoc denuntiabamus uobis.**
 (Ranke omits **uobis.**)

VIII. Uos autem fratres nolite
 deficere bene facientes
 Quod si quis non ab^{oe}audit uer-
 bo nostro per epistulam
 hunc notate et non commis-
 ceamini cum illo ut confun-
 datur,, Et nolite quasi
 inimicum existimare,,
 Sed corripite ut fratrem
 Ipse autem dñs pacis det uo-
 bis pacem sempiternam
 in omni loco,, dñs cum
 omnibus uobis,,† Salu-
 tatio mea manu pauli.
 Quod est signum in omni
 epistulam ita scribo,,
 Gratia dñi. n̄. ihu xpi cum
 omnibus uobis

EXP. AD THESSALL. II. INC. AD

COLOSSENSES. ARGUMENTUM

Colossenses et hii. Sicut Laodi-
 cienses sunt asiani. et ipsi pre-
 uenti erant a pseudoaposto-
 lis nec ad hos accessit ipse
 apostolus. Sed et hos per
 epistula recorrexit. audie-
 rant enim uerbum ab archip-
 po qui et ministerium in eos
 accepit. Ergo apostolus iam
 legatus scribit eis ab epheso

EXP. ARG. INC. BREBIS

1 ¹³ But you, brethren, be not
 2 weary in well doing.
 3 ¹⁴ And if any man obey not
 4 our word by this epistle,
 5 That man, watch, and keep not
 6 company with him, that he may be
 7 ashamed. ¹⁵ Yet do not count
 8 him as an enemy.
 9 But admonish him as a brother.
 10 ¹⁶ Now the Lord of peace himself
 11 give you everlasting peace
 12 in every place. The Lord be with
 13 you all.† ¹⁷ The saluta-
 14 tion of Paul with my own hand;
 15 Which is the sign in every
 16 epistle, so I write.
 17 ¹⁸ The grace of our Lord Jesus Christ
 18 be with you all.

END. TO THESSALL. 2: BEG. TO

COLOSSIANS, TOPIC.

Colossians, these also like the Laodi-
 ceans, are Asians. And they had
 been reached earlier by false apos-
 tles. The Apostle himself did not
 come to them either; but these also by
 a letter he corrects. For they had
 heard the word from Archip-
 pus; who also accepted a ministry
 to them. So the apostle, already in
 custody, writes to them from Ephesus.

END. TOPIC. BEG. BREVIS.

(1-18) 3 13 – 18.

Line 3: Scripsit Ranke: C ab^{oe}audit

Lines 24 - 33: Scripsit Ranke: Argumentum minutioribus
 characteribus exaratum, quam reliqua.

i. De spe reposita sc̄is in caelis	1 Of hope laid up for the saints in heaven ^{620 26}
ii. De omni sapientia et intel-	2 Of all the wisdom, and spiritual
lectu spiritali et de dño	3 understanding, and of the Lord,
quod imago sit dī inuisibi-	4 who is the image of the invisible
lis primogenitus totius	5 God, the first-born of all
creaturae et quod in ipso	6 creation, and that in him,
et per ipsum creata sint	7 and through him, were created
uniuersa et omnia illi	8 all things, and everything is
constant	9 made known to it.
iii. De errore credentium pri-	10 Of the error of believers, in the be- ^{623 3}
mo et postea sc̄itate	11 ginning, and later, with holiness.
iiii. De dño xpo quod in eo sint	12 Of the Lord Christ, that, in Him, are ^{624 16}
omnes thesauri sapi-	13 all the treasures of wis-
entiae ac scientiae con-	14 dom and knowledge are
locati	15 gathered.
v. De seducantium subtili-	16 Of the seducers with
tate uerborum	17 enticing words.
vi. De traditione apostolica	18 Of the apostolic tradition
quod a nemine debeat	19 that by nobody should it
mutari	20 be changed.
vii. De philosophia et seductionibus	21 Of philosophy and seductions.
viii. De dño conuiuificante	22 Of the Lord quickening together him- ^{625 35}
eum sc̄os ex gentibus	23 self with the saints from the nat-
deleto decreti chiro-	24 ions, deleting the handwriting of
grafo crucique adfixo	25 the condemnation, crucified,
uniuersa omnia pecami-	26 dismissing all the sins of
na demittente	27 everyone.
viii. De sc̄is ex gentibus quod	28 Of the saints, from the nations, that ^{626 15}
observationem tempo-	29 the observation of the
rum et escarum testa-	30 times, and of eating, and of the
menti ueteris non debe-	31 Old Testament, they need not
ant custodire	32 adhere to.
x. De seductoribus	33 Of the seducers
xi. De sc̄is quod non terrena	34 Of the saints that earthly
sapere debeant et quae-	35 wisdom they ought not also look

Line 13: Scripsit Ranke: Fort. M¹ thesauri quibus punctis accendit duplex obelus.

Line 19: Scripsit Ranke: Ead. man. nemine obelo adhibito mut. in nemine

Line 24: Scripsit Ranke: Eadem deleto in deleto

Line 26: Scripsit Ranke: Eadem, nisi forte V, omnia

	rere. sed superna	1	for, but the heavenly.	
xii.	De mortificatione membrorum terrestrium. id est omnium abstinentium uitiorum	2	Of the mortification of the members of earthliness, that is,	627 31
		3	abstain from all	
		4	vices.	
xiii.	De expoliatione ueteris hominis cum omnibus uitis et indumento noui cum renouatione	5	Of the stripping of the old man, with all of his faults, and new clothes, with his renewal.	628 9
		6		
xiiii.	De uirtutibus spiritalibus	7	Of the spiritual virtues.	628 27
xv.	De sc̄is quod omnia dictu factuque in nomine dñi xp̄i agentes gratias dō patri per ipsum semper debeant operari	8	Of the saints that all things said and done, in the name of the Lord Christ, giving thanks to God the Father, through him, always they are to do.	629 4
		9		
xvi.	De subiectione mulieru ^m ad maritos	10	Of the submission of women to their husbands.	629 24
		11		
xvii.	De uirorum delictione ad coniuges et temperantia disciplinae	12	Of men, with love towards their wives, and temperance of discipline	629 27
		13		
xviii.	De filiorum obsequio ad parentes	14	Of children's obedience to parents.	629 30
		15		
xviii.	De patrum erga filios temperamento	16	Of the fathers' moderation towards their children.	629 33
		17		
xx.	De seruorum obsequio	18	Of the obedience of servants.	630 2
xxi.	De dominis. erga seruos	19	Of the masters' treatment of servants.	630 19
xxii.	De instantia. et uigilantia orationi	20	Of the perseverance and vigilance of prayer.	630 23
		21		
xxiii.	De sermones et sales et gratiae condimento	22	Of discourse, and salt, and of the grace of the seasoning.	630 32
		23		
xxiii.	De tychico. et onesimo	24	Of Tychicus, and Onesimus.	631 5
xxv.	De aristharco concaptiuo apostoli et marco consobрино barnabae et ih̄u justo ex circumcisione	25	Of Aristharco, fellow prisoner of the Apostle and Mark, cousin of Barnabas, and Jesus the Just, from the circumcision,	631 18
		26		
		27		
		28		
		29		
		30		
		31		
		32		
		33		
		34		
		35		

Line 26: Scripsit Ranke: Eadem (Fort. M¹) interpunxit
 dominis. erga. Ranke has mistakenly written ergo

	adiutoribus regni	1	my helpers in the Kingdom.	
xxvi.	De sollicitudine epaphrae	2	Of the solicitude of Epaphras,	631 30
	in oratione pro colossen-	3	in prayer, for the Colos-	
	sibus et laodicensibus	4	sians and the Laodiceans,	
	et hieropolitanis	5	and them at Hieropolis.	
xxvii.	De Luca medico. et deman	6	Of Luke, the physician, and Demas.	632 7
xxviii.	De nympha. et domestica eius	7	Of Nympha, and the church in	632 9
	ecclesia	8	her house.	
xxviii.	De apostolo mandante et	9	Of the Apostle, commanding,	632 13
	colossensium epistula ^m	10	that the letter to the Colossians,	
	laodicenses legerentur	11	be read to the Laodiceans,	
	et laodicensium colos-	12	and the Laodiceans, to the	
	senses	13	Colossians.	
xxx.	De archippo ut ministerium	14	Of Archippus, that he fulfill	632 19
	suum impleat	15	his ministry	
xxxi.	De salutatione pauli et vin-	16	Of Paul's blessing, and	632 22
	culorum eius	17	his chains	
	.....	18	.....
		19		
	EXP. BREBIS COLOSSENSIUM	20	END. BREVIS : TO THE COLOSSIANS	
		21		
	INC. CORPUS EPISTULAE	22	BEG. BODY OF THE EPISTLE	
	.....	23	.....
		24		
		25		
	P aulus apostolus xpi ihu	26	1 ¹ Paul, apostle of Jesus Christ,	
	per uoluntatem di et ti-	27	by the will of God, and Ti-	
	motheus frater his qui	28	mothy, a brother, ² to those who	
	sunt colossis scis et fide-	29	are at Colossa, the saints and faith-	
	libus fratribus in xpo ihu.	30	ful brethren in Christ Jesus.	
	GRATIA UOBIS ET PAX A DO PATRE NOSTRO	30	³ Grace be to you and peace from God our Father.	
	GRATIAS AGIMUS DO ET PATRI	31	We give thanks to God, and Father	
	dnō. n. ihu xpo., Semper	32	of our Lord Jesus Christ,	
	pro uobis orantes audi-	33	praying always for you, ⁴ Hear-	
	entes fidem uestram	34	ing your faith in	
	in xpo ihu., Et dilectione ^m	35	Christ Jesus. And the love	

(26-35) 11 - 4a.

Line 7: Note: **nympha** :: Nympha is a feminine name.

Between lines 30 & 31: Scripsit Ranke: C siglis **hδ** et **hs**
 usus ad marginem inferiorem supplevit verba:
GRATIA UOBIS ET PAX A DO PATRE NOSTRO hs

quam habetis in omnes
 sanctos,, Propter spem
 quam reposita est in cae-
 lis,, Quam audistis in
 uerbo ueritatis euange-
 lii quod peruenit ad uos
 Sicut et in uniuerso mun-
 do est,, Et fructificat
 et crescit,, Sicut et no-
 bis ex ea die qua audistis
 et cognouistis gratiam
 dei in ueritate,, Sicut di-
 dicistis ab ephaphra caris-
 simo conse^{uo} nostro
 qui est fidelis pro uobis
 minister xpi ihu,, qui
 etiam manifestauit no-
 bis dilectionem uestra^m
 in spu
 11. Ideo et nos ex qua die audi-
 uimus,, Non cessamus
 pro uobis orantes et postu-
 lantes ut impleamini agni-
 tione uoluntatis eius,,
 In omni sapientia et intel-
 lectu spiritali,, Ut am-
 buletis in dilectione digne
 do per omnia placentes
 in omni opere bono,, fruc-
 tificantes et crescentes
 in scientia di,, In omni
 uirtute confortati,, Se-
 cundum potentiam clari-
 tatis eius,, In omni pati-
 entia et longanimitate

∴

(1-35) 1 4b – 11a.

Line 13: Scripsit Ranke: C [ab] ephaphro^{dit}o
 Vulgate does not support, so the original has been
 restored.

Line 14: Scripsit Ranke: Literae ^{uo} in rasura aliarum
 quarundam positae sunt, quae cognosci nequeunt.

Line 15: Scripsit Ranke: ^{pro} qui ductus calami super ^r
 positus otiosus esse videtur.
 This mark looks like a Tironian ‘&’ sign, ‘⁷’, giving ^{et}
^{pro}, here meaning ‘also for’.

Line 36: Scripsit Ranke: Siglum ∴ in margine inferiore
 appositum quid sibi velit nescitur.

cum gaudio,, GRATIAS	1	with joy. ¹² Giving thanks
AGENTES DO PATRI QUI DIS-	2	to God the Father, who hath
NOS NOS FECIT IN PARTE SOR-	3	made us worthy to be partakers
TIS SCORUM IN LUMINE,,	4	of the lot of the saints in the light.
QUI ERIPUIT NOS DE POTESTATE	5	¹³ Who hath delivered us from the
TENEBRARAM,, ET TRANS-	6	power of darkness. And hath trans-
TULIT IN REGNUM FILI DILEC-	7	ported us into the kingdom of his
TIONIS SUAE,, IN quo ha-	8	beloved Son. ¹⁴ In whom we
BEMUS REDEMPTIONEM	9	have redemption.
REMISSIONEM PECCATORUM ^m	10	The remission of sins;
QUI EST IMAGO DI INVISIBILIS	11	¹⁵ Who is the image of the invisible God,
PRIMOGENITUS OMNI CREA-	12	The firstborn of every crea-
TURAE,, QUIA IN IPso CON-	13	ture. ¹⁶ For in him were
DATA SUNT UNIQUERSA IN CAE-	14	all things created in hea-
LIS ET IN TERRA VISIBILIA	15	ven and on earth, visible
ET INVISIBILIA,, SIVE THRO-	16	and invisible. Whether thro-
NI SIVE DOMINATIONES	17	nes. Or dominations,
SIVE PRINCIPATUS SIVE PO-	18	Or principalities, or po-
TESTATES,, OMNIA PER IP-	19	wers: all things were
SUM ET IN IPso CREATA SUT	20	created by him and in him,
ET IPSE EST ANTE OMNES	21	¹⁷ And he is before all,
ET OMNIA IN IPso CONSTANT	22	and by him all things consist.
ET IPSE EST CAPUT CORPORIS	23	¹⁸ And he is the head of the body,
ECCLESIAE,, QUI EST PRIN-	24	the church, who is the be-
CIPIMUM PRIMOGENITUS	25	ginning, the firstborn
EX MORTUIS,, UT SIT IP-	26	from the dead. That in
SE IN OMNIBUS PRIMATU ^m	27	all things he may hold the
TENENS,, QUIA IN IPso	28	primacy. ¹⁹ For in him,
CONPLACUIT OMNEM PLE-	29	it hath pleased the full-
NITUDINEM DIUINITATIS	30	ness of God to
INHABITARE ⁺ CORPORALITER	31	dwell ⁺ bodily;
ET PER EUM RECONCILIARE	32	²⁰ And through him to reconcile
OMNIA IN IPSUM PACIFI-	33	all things unto himself, making
CANS PER SANGUINEM	34	peace through the blood of
CRUCIS EIUS,, SIVE quae	35	his cross. Both as to what

(1-35) 1 11b – 20a.

Line 31: Scripsit Ranke: Crucicula nitide picta admirationis
signum qua haec lecta sunt. Cf. stellulas in (Vol 1) 201.

32, cet. margini appositas et quae ad (Vol 1) 264, 4,
notavimus.

IN CAELIS. SIUE quae IN TER-	1	are in heaven. And what are
RIS SUNT	2	on earth.
III. ET uos cum essetis ALIQUAN-	3	²¹ And you, whereas you were some
DO ALIENATI ET INIMICI	4	time alienated and enemies
SENSUS IN OPERIBUS MA-	5	in mind in evil
LIS,, NUNC AUTEM RE-	6	works. ²² Yet now he hath re-
CONCILIAVIT IN CORPORE	7	conciled in the body
CARNIS EIVS PER MORTE ^m	8	of his flesh through death,
EXHIBERE uos SCOS ET IN-	9	to present you holy and un-
MACULATOS ET INREPRAE-	10	blemished, and blame-
HENSIBILES CORAM IP SO	11	less before him:
SI TAMEN PERMANETIS IN	12	²³ If so ye continue in
FIDE FUNDATI ET STABILES	13	the faith, grounded and settled,
ET IMMOBILES AB SPE	14	and immoveable from the hope of
EUANGELII QUOD AUDISTIS	15	the gospel which you have heard,
QUOD PRAEDICATUM EST IN	16	Which is preached in
UNIQUERSA CREATURA	17	all the creation
quae SUB CAELO EST,, Cui-	18	that is under heaven. Where-
IUS FACTUS SUM EGO PAULUS	19	of I Paul am made
MINISTER,, QUI NUNC	20	a minister. ²⁴ Who now
GAUDEO IN PASSIONIBUS	21	rejoice in my sufferings
PRO uOBIS. ET ADIMPLEO	22	for you. And make good
ea quae DESUNT PASSIO-	23	what are wanting of the suffer-
NUM XPI IN CARNE MEA	24	ings of Christ, in my flesh,
PRO CORPORE EIVS QUOD	25	for his body, which
EST ECCLESIA,, Cuius	26	is the church: ²⁵ Whereof
FACTUS SUM MINISTER	27	I am made a minister
EGO SECUNDUM DISPENSA-	28	according to the dispensa-
TIONEM DI quae DATA EST	29	tion of God, which is given
MIHI IN uOS,, UT IMPLE ^m	30	to me for you. That I may fulfill
uerbum DI,, MYSTE-	31	the word of God. The mys-
RIUM QUOD ABSCONDITU ^m	32	tery which hath been hidden,
FUIT. IN SAECULIS IN GENE-	33	during ages and gene-
RATIONIBUS,, NUNC AU-	34	rations. But now
TEM MANIFESTATUM EST	35	is manifested

(1-35) 1 20b – 26a.

Lines 10 & 11: Scripsit Ranke: INREPRAE~||HENSIBILIS a V
mutatum in —LES

s̄c̄is eius. quibus uoluit	1	to his saints, ²⁷ To whom
d̄s notas facere diuitias	2	God would make known the riches
gloriae sacramenti hu-	3	of the glory of this mystery
jus in gentibus,, Quod	4	among the foreigners. Which
est xp̄s in uobis spes glo-	5	is Christ, in you the hope of glo-
riae quem nos adnuntia-	6	ry. ²⁸ Whom we
mus,, Corripientes om-	7	preach. Admonishing ev-
nem hominem,, Et do-	8	ery man. And teach-
centes in omni sapientia	9	ing in all wisdom,
Ut exhibeamus omnem ho-	10	That we may present every
minem perfectum in xp̄o	11	man perfect in Christ
ih̄u,, In quo et laboro	12	Jesus. ²⁹ Wherein also I labour,
certando,, Secundum	13	striving. According to
operationem eius quam	14	his working which
operatur in me et uirtute	15	he worketh in me in power.
iiii. Uolo enim uos scire quale	16	2 ¹ For I would have you know, what
sollicitudinem habeam	17	manner of care I have
pro uobis. Et pro his qui	18	for you. And for them that
sunt Laodiciae,, Et qui-	19	are at Laodicea. And who-
cumque non uiderunt	20	soever have not seen
faciem meam in carne	21	my face in the flesh:
Ut consolentur corda ip-	22	² That their hearts may be com-
sorum instructi in cari-	23	forted, being instructed in char-
tate,, Et in omnes diui-	24	ity. And unto all rich-
tias plenitudinis intel-	25	es of fulness of understand-
lectus,, In agnitione	26	ing. Unto the knowledge of the
mysterii d̄i patris xp̄i	27	mystery of God the Father and of Christ
ih̄u. In quo sunt omnes	28	Jesus. ³ In whom all the
thesauri sapientiae	29	treasures of wisdom
et scientiae absconditi	30	and knowledge are hidden.
v. hoc autem dico ut nemo uos	31	⁴ Now this I say, that no man may
decipiat in subtilitate	32	deceive you by subtlety
sermonum,, Nam etsi	33	of words. ⁵ For though
corpore absens sum. Sed	34	I be absent in body, yet
sp̄u uobis cum sum,,	35	in spirit I am with you.

Lectio in
quadrage-
sima dominica
v

(1-15) 1 26b – 29. (16-35) 2 1 – 5a.

GAUDENS ET UIDENS ORDINEM uestrum., ET fir-	1 Rejoicing, and beholding
MAmentum eius. quae	2 your order. And the stead-
IN xp̄o est fidei uestrae	3 fastness, which
vi. Sicut ergo accepistis ih̄m	4 is of your faith in Christ.
xp̄m dñm IN ipso ambu-	5 ⁶ As then you have received Jesus
Late radicati et superae-	6 Christ the Lord, live ye in
dificati IN ipso et confir-	7 him; ⁷ rooted and built
mati fide., Sicut et didi-	8 up in him, and confirm-
cistis ABUNDANTES IN GRA-	9 ed in the faith. As also you
TIARUM actionem	10 have learned, abounding in
vii. Videte ne quis uos decipiat	11 thanksgiving.
per philosophiam et in-	12 ⁸ Beware lest any man cheat you
anem fallaciam. Secun-	13 by philosophy, and
dum traditionem homi-	14 vain deceit. Accord-
num., Secundum ele-	15 ing to the tradition of
menta mundi et non se-	16 men. According to the ele-
cundum xp̄m., Quia IN	17 ments of the world, and not ac-
ipso ^{IN} habitat omnis pleni-	18 cording to Christ. ⁹ For in
tudo diuinitatis corpo-	19 him dwelleth all the ful-
raliter., ET estis IN illo	20 ness of God
repleti qui est caput om-	21 bodily. ¹⁰ And you are filled in
nis principatus et pōtes-	22 him, who is the head of
tatis., ⁺ IN quo et circum-	23 all principality and po-
cisi estis. circumcisione	24 wer. ⁺ ¹¹ In whom also you are cir-
non manu facta., IN ex-	25 cumcised, with circumcision
poliatione ^{et} corporis	26 not made by hand. In de-
carnis., IN circumci-	27 spoiling of the body of
sione xp̄i consepulti ei	28 the flesh. In the circumci-
IN baptismo., IN quo	29 sion of Christ, ¹² buried with him
et resurrexistis. ^k per fi-	30 in baptism. In whom
dem operationis dī.,	31 also you are risen again by the
Qui suscitauit illum	32 faith of the operation of God,
A mortuis	33 Who hath raised him up
viii. Et uos cum essetis mortui	34 from the dead.
	35 ¹³ And you, when you were dead

(1-35) 2 5b – 13a.

Line 19: Scripsit Ranke: **habitat** a V vel scriba in **inhabitat** correctum. Lectionem originalem retiuimus.

Lines 26 & 27: Scripsit Ranke: **ex-||poliationem** et puncto et obelo corr. in **-ne**

Line 31: Scripsit Ranke: Supra spatium quo separantur vocc. **resurrexistis** et **per** positum est **k**, nisi fallimur siglum correctoris, quo indicavit novum verum esse inchoandum. Cf. quae ad 385, 27, 28 notauimus. Vide p. 640.

IN DELICTIS ET PRAEPUTIO	1	in the sins, and the uncircumcision
CARNIS VESTRAE. CUMUI-	2	of your flesh. He hath quickened
UIFICAVIT CUM ILLO,, DO-	3	together with him. For-
NANS VOBIS OMNIA DELIC-	4	giving you all offen-
TA. DELENS QUOD ADVERSUS	5	ces: ¹⁴ deleting what was against
NOS ERAT CHIROGRAPHUM	6	us in the handwriting
DECRETI,, QUOD ERAT	7	of the decree. Which was
CONTRARIUM NOBIS,, ET	8	contrary to us. And this
IPSUM TULIT DE MEDIO ADFI-	9	he hath taken from the midst, fas-
GENS ILLUD ^Δ CRUCI,, EXPO-	10	tening it to the cross. ¹⁵ De-
LIANS PRINCIPATUS ET PO-	11	spoiling the principalities and po-
TESTATES,, TRADUXIT CON-	12	wers, he hath exposed them con-
FIDENTEM ^R PALAM TRIUM-	13	fidently in open shew, trium-
PHANS ILLOS IN SEMET IPSE	14	phing over them in himself.
VIII. NEMO ERGO VOS IUDICET	15	¹⁶ Let no man therefore judge you
IN CIBO AUT IN POTU,, AUT	16	in meat or in drink, or
IN PARTE DIEI FESTI AUT NE-	17	in respect of a festival day, or new
OMENIAE. AUT SABBATO-	18	moon, or of the sab-
RUM,, QUAE SUNT UM-	19	baths. ¹⁷ Which are a sha-
BRA FUTURORUM CORPUS	20	dow of things to come, but the
AUTEM XPI.	21	substance belongs to Christ.
X. NEMO VOS SEDUCAT. VOLENS	22	¹⁸ Let no man seduce you, willing
IN HUMILITATEM ET RELI-	23	in humility, and reli-
GIONE ANGELORUM,, QUAE	24	gion of angels. Wandering in the
NON VIDENS AMBULANS	25	things which he hath not seen, in
FRUSTRA INFLATUS SENSU	26	vain puffed up by the sense
CARNIS SVAE,, ET NON	27	of his flesh, ¹⁹ And not
TENENS CAPUT. EX QUO TO-	28	holding the head, from which the
TUM CORPUS PER NEXU ^S ET	29	whole body, by joints and
CONIUNCTIONIS SUBMI-	30	bands, being supplied with
NISTRATUM ET CONSTRU ^C -	31	nourishment and compacted,
C TUM CRESCIT IN AUGMEN-	32	groweth unto the increase
TUM DI,, SI MORTUI ESTIS	33	of God. ²⁰ If you be dead
CUM XPO AB AELEMENTIS	34	with Christ from the elements
HUIUS MUNDI,, QUID ADHUC	35	of this world. Why do you

(1-35) 2 13b – 20a.

Line 10: Scripsit Ranke: Fort. V^s ILLUD^Δ

Lines 12 & 13: Scripsit Ranke: Eadem manus correxisse

videtur CON-||FIDENTE^R punctoque instruxisse sequens

Line 17: Scripsit Ranke: diei nec minus, quod mox sequitur,

Line 23: Scripsit Ranke: HUMILITATEM, cuius verbi litera ultima eiusdem atramenti obelo iugulata est.

Line 29: Scripsit Ranke: Porro eadem manus vocabulo NEXU uncialem literam S superscripsit.

Line 31: Scripsit Ranke: Et in facienda divisione verbi CONSTRU^C-||CTUM illud C addidit adhibitoque puncto et obelo vocabulum.

Line 34: Scripsit Ranke: AELEMENTIS mutavit in ELEMENTIS.

tamquam uiuentes in	1	yet decree as though living in
hoc mundo decernitis	2	this world?
Ne tetigeritis. neque cus-	3	²¹ Touch not, taste
taueritis. neque con-	4	not, handle
tractaueritis quae sunt	5	not. ²² Which all
omnia in interitu ipso	6	are unto destruction by the very
usu,, Secundum prae-	7	use. According to the pre-
cepta et doctrinas homi-	8	cepts and doctrines of
num,, Quae sunt ratio-	9	men. ²³ Which things have
nem quidem habentia	10	indeed a shew of
sapientiae. in supersti-	11	wisdom in supersti-
tione et humilitate,,	12	tion and humility,
Et ad non parcendum cor-	13	And not sparing the
pori,, Non in honore	14	body. Not in any
aliquo ad saturitatem	15	honour to the filling
carnis,,	16	of the flesh.
III. Igitur si conuersurrexis-	17	3 ¹ Therefore, if you be risen
tis cum xpo,, Quae	18	with Christ. Seek the
sursum sunt quaerite	19	things that are above;
ubi xps est in dextera	20	where Christ is sitting at the
di sedens,, Quae sur-	21	right hand of God. ² Mind the
sum sunt sapite. non	22	things that are above, not
quae supra terram,,	23	which are upon the earth.
Mortui enim estis. et ui-	24	³ For you are dead; and
ta uestra abscondita	25	your life is hid
est cum xpo in do,, Cum	26	with Christ in God. ⁴ When
xps apparuerit uita	27	Christ shall appear, (who
uestra,, Tunc uos ap-	28	is) your life. Then you shall ap-
parebitis cum ipso in	29	pear with him in
gloria,,	30	glory.
IV. Mortificate ergo mem-	31	5 Mortify therefore your mem-
bra uestra quae sunt	32	bers which are
super terram,, For-	33	upon the earth; for-
nicationem. immundi-	34	nication, unclean-
tiam,, Libidinem	35	ness. Lust,

(1-16) 2 20b – 23. (17-35) 3 1 – 5a.

Line 17: Scripsit Ranke: ~~CONRESURREXIS~~ || TIS.
Lectionem retinendam putavimus.

Line 23: Scripsit Ranke: **suprā** a V in **super** mutatum.

concupiscentiam malam	1	evil sexual lust.
Et auaritiam quae est simu-	2	And covetousness, which is the
lacrorum seruitus,,	3	service of idols.
Propter quae uenit ira dī	4	⁶ For which God's wrath cometh
in filios diffidentiae,,	5	upon the children of faithlessness
In quibus et uos ambulastis	6	⁷ In which you also wandered
aliquando cum uiuere-	7	some time, when you lived
tis in illis	8	among them.
xiii. Nunc autem deponite et	9	⁸ But now put you also
uos omnia iram indigna-	10	all away: anger, indigna-
tionem,, Malitiam	11	tion. Malice,
blasphemiam. turpem	12	blasphemy, filthy
sermonem de ore uestro	13	speech from your mouth
Nolite mentire inuicem	14	⁹ Lie not to each other. ^{must not come forth.}
Expoliantes uos ueterem	15	Finish yourselves of the old
hominem cum actibus eius	16	man with his deeds.
Induentes nouum,, Eum	17	¹⁰ Putting on the new. Him
qui renouatur in agnitio-	18	who is renewed unto know-
nem secundum imaginem	19	ledge, according to the image
eius qui creauit eum,,	20	of him that created him.
Ubi non est gentilis et iu-	21	¹¹ Wherein is neither foreigner nor Ju-
daeus. circumcisio et	22	dean, circumcision nor
praeputium,, Barbarus	23	uncircumcision, Barba-
et scythas,, Seruus	24	rian nor Scythian. Slave
et liber. sed omnia. et in	25	nor freeman, but all, and in
omnibus xp̄s †	26	all is Christ. †
xiiii. Induite uos ergo. Sicut elec-	27	¹² Dress ye therefore, as the cho-
ti dī scī et dilecti,, Uis-	28	sen of God, holy, and beloved. The
cera misericordiae,,	29	heart of mercy,
Benignitatem. humilita-	30	Benignity, humi-
tem,, Modestiam. pa-	31	lity. Modesty, pa-
tientiam,, Subportan-	32	tience. ¹³ Bearing with
tes inuicem,, Et donan-	33	one another, and forgiv-
tes uobismet ipsis,, Si	34	ing one another. If
quis aduersus aliquem	35	any have a complaint

(1-35) 3 5b – 13a.

Line 13: Scripsit Ranke: Fort. S [uestro] **NON** **proce-**
|| **ΔΑΤ.** Vulgate does not support, so ignore this edit.

habet quaerellam,, Si-	1	against another. Even
cut et dñs donauit uobis	2	as the Lord hath forgiven you,
ita et uos.	3	so do you also.
xv. Super omnia haec cari-	4	¹⁴ Above all these things more-
tatem autem habentes	5	over having charity,
quod est uinculum perfec-	6	which is the bond of perfec-
tionis,, Et pax xpi exul-	7	tion. ¹⁵ And the peace of Christ re-
tet in cordibus uestris,,	8	joice in your hearts,
In qua et uocati estis in uno	9	Wherein also you are called in one
corpore,, Et grati esto-	10	body. And be ye thank-
te,, Verbum xpi habi-	11	ful. ¹⁶ Let the word of Christ
tet in uobis abundanter,,	12	dwell in you abundantly.
In omni sapientia docentes	13	In all wisdom: teaching
et commonentes uos-	14	and admonishing one
met ipsos,, Psalmis.	15	another. In psalms,
hymnis et canticis spirita-	16	hymns, and spiritual can-
libus,, In gratia cantan-	17	ticles. Singing in grace
tes in cordibus uestris dñ,	18	in your hearts to God.
Omne quodcumque faci-	19	¹⁷ All whatsoever you
tis in uerbo aut in opere	20	do in word or in work,
Omnia in nomine dñi ihu	21	Do all in the name of the Lord Jesus
xpi,, Gratias agentes	22	Christ. Giving thanks
dñ et patri per ipsum	23	to God and the Father by him.
xvi. Mulieres subditae esto-	24	¹⁸ Wives, be subject to your
te uiris sicut oportet	25	husbands, as it behoveth
in dño	26	in the Lord.
xvii. Viri diligite uxores	27	¹⁹ Husbands, love your wives,
et nolite amari esse ad	28	and be not bitter towards
illas	29	them.
xviii. Filii oboedite parentibus	30	²⁰ Children, obey your parents
per omnia. hoc enim pla-	31	in all things: for this is well pleas-
citum est in dño	32	ing to the Lord.
xviii. Patres nolite ad iracun-	33	²¹ Fathers, provoke not
diam prouocare filios	34	your children to resent-
uestros ut non pusillo	35	ment, lest they

(1-35) 3 13b – 21a.

Lines 4 & 5: Scripsit Ranke: Fort. V vel S [omnia] autem haec cari-||tatum autem habentes et quod sequitur. Vulgatisation but no effect on the English.

Line 16: Scripsit Ranke: [hymnis] et canticis
Line 27: Scripsit Ranke: Viri puncto et obelo
adhibito in Uiri mutatum.

ANIMO FIANTE
xx. SERUI OBOEDITE PER OMNIA
 DOMINIS CARNALIBUS,,
 NON AD Oculum seruiētes
 quasi hominibus placentes,,
 Sed in simplicitate
 cordis timentes dñm
 Quodcumque facitis ex animo
 operamini,, Sicuti
 dño et non hominibus,,
 Scientes quod a dño accipietis
 retributionem hereditatis,,
 dño xpo seruite,, Qui enim iniuriam
 facit recipiet id quod inique
 cessit,,
 Et non est personarum
 acceptio apud dñm
xxi. DOMINIS quod iustum est
 et aequum seruis praestāte
 Scientes quoniam et uos
 dñm habetis in caelis
xxii. ORATIONI INSTATE uigilantes
^{in ea} IN GRATIARUM ACTIONE
 ORANTES simul et pro nobis
 ut dñs aperiat nobis ostium
 uerbi ad loquendum
 mysterium xpi,, Propter
 quod etiam uinctus sum
 ut manifestem illud
 ita ut oportet me loqui
xxiii. IN sapientia ambulate ad
 eos qui foris sunt tempus
 redimentes,, Sermo
 uester semper in

1 be discouraged.
 2 ²² Servants, obey in all things
 3 your masters according to the flesh,
 4 Not serving to the eye,
 5 as pleasing men,
 6 but in simplicity
 7 of heart, fearing God.
 8 ²³ Whatsoever you do, do
 9 it from the soul. As
 10 to the Lord, and not to men:
 11 ²⁴ Knowing that you shall receive
 12 of the Lord the reward
 13 of inheritance. Serve ye the
 14 Lord Christ. ²⁵ For he that
 15 doth wrong, shall be repaid
 16 for the wrong he hath done.
 17 And there is no respect
 18 of persons with God.
 19 **4 ¹ Masters, do to your servants**
 20 that which is just and fair:
 21 Knowing that you also
 22 have a master in the heavens.
 23 ² Be steadfast in prayer; watch-
 24 ing ^{in it} with thanksgiving:
 25 ³ Praying withal for us also,
 26 that God may open unto us a door
 27 of words to speak
 28 the mystery of Christ. For
 29 which also I am
 30 bound, ⁴ that I may make it
 31 manifest as I ought to speak.
 32 ⁵ Live with wisdom towards
 33 them that are outsiders, using the
 34 time to good effect. ⁶ Let
 35 your speech be always in

(1-18) 3 21b – 25. (19-35) 4 1 – 6a.

Line 19: Scripsit Ranke: **DOMINIS** obelo adhibito mut. in **DOMINI**

Line 22: Scripsit Ranke: caelis mut. in caelo. Lectionem retinui.

Lines 23 & 24: Scripsit Ranke: **uigilantes** ^{in ea} **in** (V)

GRATIA SALE SIT CONDITUS	1	grace seasoned with salt.
UT SCIATIS QUOMODO OPOR-	2	That you may know how you
TEAT VOS UNICUIQUE RES-	3	ought to answer every
PONDERE	4	man.
xxiii. QUAE CIRCA ME SUNT OM-	5	⁷ All the things that concern me,
NIA VOBIS NOTA FACIET TY-	6	will be made known to you by Ty-
CHICUS CARISSIMUS FRATER	7	chicus, our dearest brother,
ET FIDELIS MINISTER ET IN	8	And faithful minister also in the
DÑO QUEM MISI AD VOS HOC	9	Lord, ⁸ whom I have sent to you
IPSUM UT COGNOSCAŇT	10	for this purpose, that he may
QUAE CIRCA VOS SUNT., ET	11	know what concern you. And
CONSOLETUR CORDA VES-	12	comfort your
TRA. CUM ONESIMO CARIS-	13	hearts. ⁹ With Onesimus, a most
SIMO ET FIDELI FRATRE	14	beloved and faithful brother,
QUI EST EX VOBIS., OM-	15	who is one of you. All
NIA QUAE HIC AGUNT NOTA	16	things that are done here, they
FACIENT VOBIS	17	shall make known to you.
xxv. SALUTAT VOS ARISTHARCUS	18	¹⁰ Aristarchus saluteth you:
CONCAPTIUUS MEUS. ET	19	he is my fellow prisoner. And
MARCUS CONSOBRINUS	20	Mark, the cousin of
BARNABAE., DE QUO	21	Barnabus. Concerning whom
ACCEPISTIS MANDATA.,	22	you have received instructions.
SI VENERIT AD NOS SUSCIPITE	23	If he come unto you, re-
ILLUM. ET IHS QUI DICI-	24	ceive him: ¹¹ And Jesus, who is
TUR IUSTUS QUI SUNT EX CIR-	25	called Justus: who are of the
CUMCISIONE., HI SOLI	26	circumcision. These alone
SUNT ADIUTORES MĒI IN	27	are <i>my</i> helpers in the
REGNO DĪ QUI MIHI FUE-	28	kingdom of God; who have
RUNT SOLACIO	29	been a comfort to me.
xxvi. SALUTAT VOS EPHAPHRAS	30	¹² Epaphras saluteth you,
QUI EX VOBIS EST SERVUS	31	who is one of you, a servant of
XPI IHS., SEMPER SOLLI-	32	Christ Jesus. Who is always
CITUS PRO VOBIS IN ORA-	33	solicitous for you in
TIONIBUS., UT STETIS	34	prayers. That you may stand
PERFECTI ET PLENI IN OMNI	35	perfect, and full in all

(1-35) 4 6b – 12a.

Line 10: Scripsit Ranke: COGNOSCAŇT

Line 27: Scripsit Ranke: *mēi* lectio, non error.
Vulgate supports the original, so ignore the edit.

uoluntate dī,, Testimo-	1	the will of God. ¹³ For I
nium enim illi perhibeo	2	bear him testimony
quod habet multum labo-	3	that he hath much la-
rem pro uobis,, Et pro	4	bour for you. And for
his qui sunt Laodiciae	5	those who are of Laodicea,
et qui hier ^o poli,,	6	and who of Hierapolis.
xxvii. Salutat uos Lucas medicus	7	¹⁴ Saluting you are: Luke, the most
carissimus et demas,,	8	beloved physician, and Demas.
xxviii. Salutate fratres qui sunt	9	¹⁵ Salute the brethren who are
Laodiciae et nympham	10	at Laodicea, and Nympha,
et quae in domo eius est	11	and the church that is in
ecclesia,,	12	her house.
xviii. Et cum lecta fuerit apud	13	¹⁶ And when this epistle has
uos epistula. Facite ut	14	been read with you, cause that
et in Laodicensium eccle-	15	also in the church of the
sia legatur,, Et eam	16	Laodiceans it be read. And that
quae ^{est} Laodicensium est	17	which ^{is} of the Laodiceans
ad uos legatur	18	be read to you.
xxx. Et dicite archippo uide	19	¹⁷ And tell Archippus: See
ministerium quod acce-	20	the ministry which thou hast recei-
pisti in dño ut illud impleas	21	ued in the Lord, that thou fulfill it.
xxxi. Salutatio mea manu pauli	22	¹⁸ The salutation by my hand:
memores estote uincu-	23	Paul, be mindful of my
lorum meorum,, Gratia	24	chains. The Grace of
dñi n̄ uobiscum. amen	25	our Lord be with you. Amen.
.....	26	.....
	27	
EXP. AD COLOSSENSES	28	END. TO THE COLOSSIANS
	29	
INC. AD LAODICENSES	30	BEG. TO THE LAODICEANS
.....	31	.....
Timotheum instituit et docet	32	Timothy is instructed and taught,
de ordinatione episcopatus	33	on the ordination of the episcopacy
et diaconii. et omnis eccle-	34	and of the diaconate, and of every
siasticae disciplinae	35	discipline of the church.

(1-25) 4 12b – 18.

Line 6: Scripsit Ranke: hier^opoliLine 17: Scripsit Ranke: C [quae] ^{est} Laodicensium. Ad
sequens vocabulum est animum corrector non admovit.Line 32: Ms. incorrectly had **Timotheum** which is the
feminine form. I have corrected this to the masculine
form which is **Timotheum**.

Paulus apostolus non ab ho-
 minibus,, Neque per ho-
 minem sed per ih̄m xp̄m,,
Fratribus qui sunt Laodi-
 ciae,, Gratia uobis et
 pax a dō patre et dñō ih̄u
 xp̄o,, Gratias ago xp̄o per
 omnem orationem mea^m
 Quod permanentes estis
 in eo et perseuerantes
 in operibus eius promissum
 expectantes in diem
 iudicii,, Neque destitu-
 ant uos quorundam uani-
 loquia insinuantium,,
 Ut uos evertant a ueritate
 euangelii quod a me prae-
 dicatur,, Et nunc faci-
 et dñs ut qui sunt ex me ad
 profectum ueritatis
 euangelii deseruiētes,,
 Et facientes benīgnitate^m
 operumque salutis uitae
 aeternae
ii. Et nunc palam sunt uin-
 cula mea quae patior in
 xp̄o,, Quibus laetor
 et gaudeo,, Et hoc mihi
 est ad salutem perpetua^m
 quod ipsum factum ora-
 tionibus uestris et admi-
 nistrantem sp̄m sc̄m
 siue per uitam siue per
 mortem. Est enim
 mihi uere uita in xp̄o

1 ¹ Paul, apostle not of
 2 men. And not through
 3 man, but through Jesus Christ
 4 To the brethren who are in Laodi-
 5 cea. ² Grace to you and peace from
 6 God the Father and the Lord Jesus
 7 Christ. ³ I thank Christ in
 8 all my prayer
 9 That you are steadfast
 10 in him and persevering
 11 in his works, in expectation
 12 of the promise for the day of
 13 judgment. ⁴ And may you not be
 14 deceived by the vain talk of
 15 some who would misguide.
 16 That they may turn you from the
 17 truth of the gospel which is pro-
 18 claimed by me. ⁵ And now God
 19 grant that who come from me for
 20 the furtherance of the truth
 21 of the gospel may so serve.
 22 And to do good works
 23 for the well-being of
 24 eternal life.
 25 ⁶ And now my bonds are
 26 manifest, which I suffer in
 27 Christ. For of which I am glad
 28 and rejoice. ⁷ And this is
 29 my eternal salvation,
 30 which is itself given through
 31 your prayers and by the
 32 help of the Holy Spirit,
 33 whether through life or through
 34 death ⁸ For to me,
 35 my life is in Christ

(1-35) 1 – 8a.

The English translation here is heavily based on the
translation by Wilhelm Schneemelcher.

ET MORI GAUDIUM,, ET IN	1	and to die is joy. ⁹ And in
IPSUM IN VOBIS FACIET MI-	2	this will his mercy
SERICORDIAM SUAM,, UT	3	work in you, that
EANDEM DILECTIONEM HA-	4	you may have the same
BEATIS. ET SITIS UNIANIMES	5	love and be of one mind.
III. ERGO DILECTISSIMI UT AUDIS-	6	¹⁰ Therefore, beloved, as you have
TIS PRAESENTIA MEI. ITA	7	heard in my presence. So
RETINETE ET FACITE IN TI-	8	hold fast and act in the fear
MORE Dī ET ERIT VOBIS VITA	9	of God, and you will have
IN AETERNUM,, EST ENIM	10	eternal life. ¹¹ For it is God who
Ds QUI OPERATUR IN VOS. ET	11	works in you. ¹² And
FACITE SINE RETRACTU.	12	do without hesitation
QUAECUMQUE FACITIS ET	13	what you do. ¹³ And
QUOD EST DILECTISSIMI GAU-	14	for the rest, beloved, re-
DETE IN xpō	15	joice in Christ
III. ET PRAECAUETE SORDIDOS IN	16	And beware of profit without
LUCRO OMNES SINT PETI-	17	honour ¹⁴ May all your
TIONES VESTRAE PALAM	18	requests be manifest
APUD Dm. ET ESTOTE FIRMI	19	before God, and be ye steadfast
IN SENSU xpī ET QUAE INTE-	20	in the mind of Christ. ¹⁵ and what is
GRA ET VERA ET PUDICA. ET	21	pure, and true, and proper. And
IUSTA ET AMABILIA FACITE	22	just and lovely, do ye.
ET QUAE AUDISTIS. ET ACCE-	23	¹⁶ and what you have heard and
PISTIS. IN CORDE RETINETE	24	received, hold in your hearts
ET ERIT VOBIS PAX	25	and you will have peace.
V. SALUTANT VOS scī. GRATIA Dñi	26	¹⁸ The Saints salute you. ¹⁹ The grace of
ihū cum spū vestro. ET	27	the Lord Jesus be with your spirit. ²⁰ And
FACITE LEGI COLOSENSIVM	28	have read, what the Colossians have,
VOBIS	29	among you.
	30	
EŪP. AD LAODICENSES	31	END. TO THE LAODICEANS
	32	
IŪC. AD TIMOTHEUM I.	33	BEG. TO TIMOTHY: 1ST:
ARGUMENTUM	34	TOPIC
	35	

(1-29) 8b – 20.

Timotheus⁹ INSTRUET· ET DOCET
DE ORDINATIONE EPISCOPATUS
ET DE DIACONII. ET OMNIS ECCLE-
SIASTICAE DISCIPLINAE SCRIBENS DE LAODICIA·

1 He informs and teaches Timothy
2 of the ordinance of the office of
3 bishopric and diaconate, and of every
4 discipline of the church, writ-
5 ing from Laodicea.

6

E⁹X⁹P· A⁹R⁹G· I⁹N⁹C· B⁹R⁹E⁹B⁹IS

7 END. TOPIC. BEG. BREVIS.

8

- i· De fabulis et genealogiis
et doctoribus uanis· ac
peruersa doctrina· et
plenitudine sanae doc-
trinae
- ii· De Lege quod iustis· et om-
nibus sceleratis et de
apostoli uita pristina
et de misericordia dī
super ignorantiam
pro gratiam
- iii· De dñō quod saluare pec-
catores in saeculum
uenerit et de apostolo
ad exemplum creden-
tium misericordiam
consecuto
- iiii· De hymineo et alexandro
traditis satanae
- v· De orationibus pro hominibus
et universis· et quod
omnes homines uelit
saluos fieri d^s
- vi· De dō quod unus est et de
dñō quod mediator dī
et hominum unus est
homo x^ps i^hs

9 Of fables and genealogies,
10 and the teachers of this vain, and
11 perverse doctrine, and
12 of the fulness of sound doc-
13 trine.

638 1

14 Of the law, which is just, and all
15 the the wicked, and of the
16 apostle's former life,
17 and the mercy of God,
18 upon the ignorance
19 for grace.

638 29

20 Of the Lord, that to save sin-
21 ners in the world
22 he has come, and of the Apostle,
23 to be the example of be-
24 lievers that hath obtained
25 mercy.

639 26

26 Of Hymineo and Alexander
27 given up to Satan.

640 9

28 Of the prayers, for Mankind,
29 and to the World, and that
30 God wishes all people
31 to be saved.

640 22

32 Of God, who is One, and of
33 the Lord, the Mediator of God
34 and men, who alone is,
35 the man Christ Jesus.

641 3

Line 1: Timotheus, (nominative), is found where
Timotheum, (accusative), is expected.
My correction. Ranke does not comment.

vii. De LIBERTATEM uirorum ac mulierum orandi in omni loco et habitu femi- narum	1 Of the freedom of men 2 and women, of praying in 3 every place of prayer, and the 4 state of women.	641 14
viii. De episcoporum et coniu- gum formulam idem episcopi qui et presby- teri dicebantur	5 Of bishops, and their 6 wives, by the same formula 7 of bishops who also are 8 priests were told.	642 9
viii. De mysterio pietatis	9 The mystery of godliness.	643 21
x. De spū scō nouissima tem- pora. et simulatores et infidelium perfidia ^m per apostolum praedi- cantem	10 Of the Holy Spirit, the last 11 times, and hypocrites, 12 and treacherous unbelievers, 13 by the preaching of the 14 apostles.	644 2
xi. De profanis et animalibus fabulis et corporali exercitio pietatis	15 Of foolishness and old wife's 16 tales, and of physical fitness, and 17 the exercise of piety.	644 27
xii. De labore scōrum	18 Of the work of the faithful.	645 1
xiii. De doctore quod se ipsu ^m discipulis formulam bonis operibus in omnibus debeant exhibere	19 Of the teacher, who himself 20 is the disciples of the formula 21 of the good works, which should 22 be seen in all things.	645 8
xiiii. De doctore quod nihil ali- ud quam doctrinam et iustitias dñi semper debeant meditari	23 Of a teacher, that there is no- 24 thing else than the teaching, 25 and the Law of the Lord, should 26 always be meditated.	645 21
xv. De senioribus non incre- pandis	27 Of the elders not to be re- 28 buked.	645 29
xvi. De ueris uiduis. et de uiduis filios habentibus	29 Of true widows and widows who 30 have children.	645 34
xvii. De uiduis adulescentioribus	31 Of widows who are young.	646 30
xviii. De fidelibus uiduas filios habentibus	32 Of faithful widows, who 33 have children.	647 14
xviii. De praesbyteris praece- dentibus maxime labo-	34 Of priests, especially 35 those leading labo-	647 20

Line 29: Scripsit Ranke: XVI. Ranke seems to think that
this is by a different hand.

	RANTIBUS DOCTRINA	1	ring in the doctrine.	
xx.	De accusationem aduer-	2	Of accusations against	647 30
	sus maiorem natum	3	elders.	
xxi.	De peccantibus publice	4	Of publicly rebuking	647 34
	corripientibus	5	those who sin	
xxii.	De traditione apostolica	6	Of apostolic tradition	648 2
	non transeunda	7	not to be traversed.	
xxiii.	De manibus non temere	8	Of the hands, fear not	648 7
	inponendis et abstinен-	9	lying on, and abstin-	
	tia peccaminum alieno-	10	ence from sins, of foreign-	
	rum et quod infirmibus	11	ers, and that the sick,	
	etsi ante abstinuerint	12	even before they had abstained,	
	ut uino modico liceat	13	that they be allowed a light wine.	
xxiiii.	De peccatis quorundam	14	Of sins of some	648 16
	manifestis uel subse-	15	are manifest, or what fol-	
	quentibus similiter et ope-	16	lows it, in like manner also, in	
	ribus bonis	17	good works.	
xxv.	De seruis	18	Of slaves.	648 24
xxvi.	De ductoribus ac ductoribus	19	Of leaders, and false	649 22
	falsis et ab eis separa-	20	leaders, and the separa-	
	tione scōrum	21	tion of them from the saints.	
xxvii.	De sufficientia et auaritia	22	Of sufficiency, and greed.	649 18
xxviii.	De iustitia et omnibus uir-	23	Of justice, and all the powers	650 5
	tutibus scītatis et marty-	24	of holiness, and the martyrdom	
	rio dñi et aduentu et quod	25	of the Lord, his arrival, and that	
	dñm patrem nemo uidit	26	God is the Father, no one	
	hominum nec uidere	27	of men saw, nor	
	potest	28	can see.	
xxviii.	De diuitibus istius saeculi	29	Of rich of this world.	651 1
xxx.	De profanis nouitatibus	30	Of the profane novelty	651 15
	uocum	31	of words.	
		32		

ĒXP. BREBIS. ĪNC. CORPUS

END. BREVIS. BEG. BODY

EPISTULAE

OF THE EPISTLE.

Paulus apostolus xpi ihu
 secundum imperium di
 saluatoris nostri xpi ihu
 spei nostrae,, Timotheo
 dilecto filio in fide,,
 Gratia misericordia ^{et} pax
 a do patre et xpo ihu dno n.
 Sicut rogaui te ut rema-
 neris ephesi cum irem
 in macedoniam,, Ut de-
 nuntiarem quibusdam
 ne aliter docerent,, Ne-
 que intenderent fabulis
 et genealogiis intermi-
 natis,, Quae quaestiones
 praestant magis quam
 aedificationem di quae
 est in fide,, Finis enim
 praecepti est,, Caritas
 de corde puro et consci-
 entia bona et fide non
 ficta,, A quibus quidam
 aberrantes conuersi
 sunt in uaniloquium,,
 Volentes esse legis docto-
 res,, Non intellegentes
 neque quae locuntur
 neque de quibus affirmant
ii. Scimus autem quia bona
 est Lex si quis ^a ~~et~~ licet ime-
 utatur,, Sciens hoc quia
 iusto non est Lex posita
 Sed iniustis et non subdilis
 Impiis et peccatoribus
 Sceleratis et contaminatis

1 ¹ Paul, apostle of Christ Jesus,
 2 according to the command of God
 3 our Saviour, and of Christ Jesus
 4 our hope. ² To Timothy, his
 5 beloved son in faith.
 6 Grace, mercy, ^{and} peace from God the Fa-
 7 ther, and from Christ Jesus our Lord.
 8 ³ As I desired thee to remain
 9 at Ephesus, when I went
 10 into Macedonia, that thou
 11 mightest charge some
 12 not to teach otherwise. ⁴ Not
 13 to give heed to fables
 14 and endless genea-
 15 logies. Which furnish
 16 questions rather than
 17 the edification of God, which
 18 is in faith. ⁵ Now the completion
 19 of the commandment is: Charity,
 20 from a pure heart, and a good
 21 conscience, and an unfeigned
 22 faith. ⁶ From which things some
 23 going astray, are turned
 24 aside unto vain babbling:
 25 ⁷ Desiring to be teachers of the
 26 law. Not understand-
 27 ing either the things they say,
 28 nor whereof they affirm.
 29 ⁸ But we know that good
 30 is the law, if a man use ^{it} ~~and~~
 31 lawfully. ⁹ Knowing this, that the
 32 law is not made for the just man.
 33 But for the unjust and disobedient,
 34 For the ungodly, and for sinners,
 35 For the wicked and defiled,

(1-35) 11 – 9a.

Line 6: Scripsit Ranke: Inc. [mis.] **et** paxLine 15: I expect, and I believe I see a little tail on the 'e' of
'quae', which makes it in fact, 'quae'Line 30: Scripsit Ranke: Inc. [quis] **et** licet ime

PATRICIDIS ET MATRICIDIS	1	For fatherslayers and motherslayers.
HOMICIDIS. FORNICARIIS	2	For manslayers, ¹⁰ for fornicators.
MASCULORUM CONCUBITORIBUS	3	For men fornicating with men,
PLACIARIIS. MENDACIBUS	4	for kidnappers, for liars,
PERIURIIS. Et si quid	5	for perjurers. And whatever
ALIUD SANAE DOCTRINAE	6	other thing is contrary to sound
ADVERSATUR. Quae est	7	doctrine. ¹¹ Which is
SECUNDUM EUANGELIUM	8	according to the gospel of the
GLORIAE BEATI Dī quod cre-	9	glory of the blessed God, which hath
DITUM EST MIHI. Gra-	10	been entrusted to me. ¹² I give
TIAS Aſſo ei qui me CONFOR-	11	thanks who hath strengthened me,
TAUIT XPO IHU. DNO. NOSTRO.	12	even to Christ Jesus, our Lord,
QUI FIDELIEM ME EXISTI-	13	For that he hath counted me
MAUIT. PONENS IN MINIS-	14	faithful, putting me in the min-
TERIO. Qui primus	15	istry. ¹³ Who before
FUI BLASPHEMUS ET PER-	16	was a blasphemer, and a per-
SECUTOR. ET CONTUME-	17	secutor, and contume-
LIOSUS. Sed MISERI-	18	lious. But I obtained the
CORDIAM Dī CONSECRUTUS	19	mercy of God, because
SUM QUIA IGNORANS FECI	20	I did it ignorantly
IN INCREDLITATE. Su-	21	in unbelief. ¹⁴ Now the
PERABUNDAUIT AUTEM	22	grace of our Lord hath abounded
GRATIA DNI. N. cum fide ET	23	exceedingly with faith and
DILECTIONE quae est IN	24	love, which is in
XPO IHU	25	Christ Jesus.
III. FIDELIS SERMO ET OMNI	26	¹⁵ A faithful saying, and worthy
ACCEPTIONE DIGNUS. quia	27	of all acceptation, that
XPS IHS VENIT IN HUNC	28	Christ Jesus came into this
MUNDUM PECCATORES	29	world to save
SALUOS FACERE. Quo-	30	sinnners. Of whom
RUM PRIMUS EGO SUM.	31	I am the chief.
Sed ideo MISERICORDIAM	32	¹⁶ But for this cause have
CONSECUTUS SUM UT IN	33	I obtained mercy: that in
ME PRIMUM OSTENDE-	34	me first Christ Jesus
RET XPS IHS OMNEM	35	might shew forth all

(1-35) 1 9b – 16a.

Line 4: Scripsit Ranke: MENDACIBUS. Punctum otiosum.

Otiosum :: Idle, inoperative, useless. Ignore this mark.

patientiam,, Ad exem-	1	patience. For the information of
plum eorum qui creditu-	2	them that shall believe
ri sunt illi in vitam aeter-	3	in him unto life ever-
nam,, Regi autem sae-	4	lasting. ¹⁷ Now to the king
culorum immortalis in-	5	of ages, immortal, in-
uisibili,, Soli dō honor	6	visible. To the only God, be
et gloria in saecula sae-	7	honour and glory for ever
culorum,, AMEN	8	and ever. AMEN.
iii. hoc praeceptum commen-	9	¹⁸ This precept I commend
do tibi fili timothee.	10	to thee, O son Timothy;
Secundum praecedentes	11	According to the prophecies
in te prophetias,, Ut mi-	12	going before on thee, that thou
lites in illis bonam mili-	13	war in them a good war-
tiam habens fidem et bo-	14	fare, ¹⁹ having faith and a
nam conscientiam,, Quā	15	good conscience, which
quidam repellentes cir-	16	some rejecting have made
cā fidem naufragave-	17	shipwreck concerning the
runt,, Ex quibus est	18	faith. ²⁰ Of whom are
hymeneus et alexander	19	Hymeneus and Alexander,
quos tradidi satanae ut dis-	20	Whom I have given up to Satan, that
cant non blasphemare	21	they may learn not to blaspheme.
v. Obsecro igitur primo om-	22	2 ¹ I desire therefore, first of
nium fieri,, Obsecra-	23	all. That supplica-
tiones orationes postu-	24	tions, prayers, inter-
lationes,, Gratiarum	25	cessions. And thanks-
actiones,, Pro omnibus	26	givings be made. For all
hominibus. ^k pro regibus	27	men, ² For kings,
et omnibus qui in subli-	28	and for all that are in
mitate sunt,, Ut quie-	29	high station. That a qui-
tam et tranquillam vita^m	30	et and a peaceable life
agamus in omni pietate	31	we may lead in all piety
et castitate,, hoc enim	32	and chastity. ³ For this
bonum est et acceptum	33	is good and acceptable
coram salvatori. n̄. dō	34	before God our Saviour,
qui omnes homines uult.	35	⁴ Who will have all men,

(1-21) 1 16b – 16a. (22-35) 2 1 – 4a.

Lines 16 & 17: Scripsit Ranke: circā. Lineola sensu carens.

Line 27: Scripsit Ranke: [hominibus. ^k pro] ^k novam
versus inchoationem lectio videtur, cf. not. 385, 27 & 28.

saluos fieri et ^{ad} in agnitionem	1	to be saved, and to come into
ueritatis uenire.	2	the knowledge of the truth.
vi. Unus enim dñs. unus et mediator	3	⁵ For there is one God, and one mediator
dñi et hominum.	4	of God and men.
homo xp̃s ihs. qui dedit redemptionem	5	The man Christ Jesus, ⁶ who gave
semetipsum pro multis., Testimonium	6	himself a redemption
temporibus suis	7	for many. A testimony
in quo positus sum ego praedicator	8	ny in due times.
et apostolus.,	9	⁷ Whereunto I am appointed
ueritatem dico. non mentior.,	10	preacher and apostle,
doctor gentium	11	I speak the truth, I lie
in fide et ueritate	12	not. A teacher of the nations
vii. Uolo ergo uiros orare	13	in faith and truth.
in omni loco leuantes puras	14	⁸ I wish therefore that men pray
manus sine ira et disceptatione.,	15	in every place, lifting up
similiter et mulieres in habitu	16	pure hands, without anger and contention.
ornato.,	17	⁹ In like manner
cum uerecundia et sobrietate.,	18	women also in decent
ornantes se. non in tortis	19	apparel. With modesty and sobriety.
crinibus. aut auro aut	20	Adorning themselves, not with
margaritis.,	21	plaited hair, or gold, or
uel ueste praetiosa.,	22	pearls. Or costly
sed quod decet mulieres	23	attire. ¹⁰ But as
promittentes pietatem per bonam	24	it becometh women professing
conuersationem.,	25	godliness, with
Mulier in silentio discat.	26	good association.
cum omni subiectione	27	¹¹ Let the woman learn in silence,
docere autem mulierem	28	with all subjection.
non permitto.,	29	¹² But I suffer not a woman
neque dominari in uirum	30	to teach. Nor to use
sed esse in silentio.,	31	authority over the man: but
adam enim primus formatus	32	to be in silence. ¹³ For Adam
est.,	33	was first formed;
deinde eua	34	then Eve. ¹⁴ And Adam
et adam	35	

(1-35) 2 4b – 14a.

Line 1: Scripsit Ranke: Inc. [et] ^{ad} in. This is Vulgatisation.
But the original also makes good sense.

Line 26: Scripsit Ranke: pietatem puncto otioso distinctur
Otioso :: Idle, inoperative, useless. Ignore this mark.

Lines 23 - 35, rhs. Page badly marked and smudged.
Difficult to read. Here we rely on Ranke.

NON EST SEDUCTUS,, MU- 1 was not seduced. But
 LIER AUTEM SEDUCTA IN PRE- 2 the woman being seduced, was
 UARICATIONE FUIT,, SAL- 3 in the transgression. ¹⁵ Yet
 UABITUR AUTEM PER FILIO- 4 she shall be saved through the
 RUM REGENERATIONEM 5 bearing of children
 SI PERMANERIT IN FIDE ET 6 If she continue in faith, and
 DJLECTIONE ET SCIFICATIO- 7 love, and sanctifica-
 NE CUM SOBRIETATE 8 tion, with sobriety.
 VIII. FIDELIS SERMO,, SI quis 9 ³ ¹ A faithful saying: If a man
 EPISCOPATUM DESIDERAT 10 desire the office of a bishop,
 BONUM OPUS DESIDERAT,, 11 he desireth a good work.
 OPORTET ERGO EPISCOPUM 12 ² It behoveth therefore a bishop
 INREPREHENSIBILEM 13 to be blame-
 ESSE,, UNIUS UXORIS 14 less. The husband of one
 UIRUM,, SOBRIUM PRU- 15 wife. Sober, pru-
 DENTEM,, ^{pudicum} 16 dent. Of good behaviour,
 HOSPITALEM DOCTOREM 17 given to hospitality, a teacher,
 NON UIOLENTUM NON PER- 18 ³ Not given to wine, nor given
 CUSSOREM,, SED MODES- 19 to violence. But mod-
 TUM,, NON LITIGIOSUM 20 est. Not quarrelsome,
 NON CUPIDUM,, SUAE 21 not covetous. ⁴ One that
 DOMUI BENE PRAEPOSITUM 22 ruleth well his own house.
 FILIOS HABENTEM SUBDITOS 23 Having his children in subjection
 CUM OMNI CASTITATE,, 24 with all chastity.
 SI quis AUTEM DOMUI SUAE 25 ⁵ But if a man know not how
 PRAEESSE NESCIIT. QUO- 26 to rule his own house, how
 MODO ECCLESIAE DEI DILI- 27 shall he take care of the
 GENTIAM HABEBIT,, NON 28 church of God? ⁶ Not
 NEOPHYTUM. NE IN SUPER- 29 a neophyte: lest being puffed up
 BIA. ELATUS IN IUDICIUM 30 with pride, he fall into the judg-
 INCIDAT DIABOLI,, OPOR- 31 ment of the devil. ⁷ Moreover
 TET AUTEM ILLUM ET TES- 32 he must have a good tes-
 TIMONIUM HABERE BONUM 33 timony of them
 AB HIS QUI FORIS SUNT,, 34 who are outsiders:
 UT NON IN OPPROBRIUM 35 That not into reproach

(1-8) 2 14b – 15. (9-35) 3 1 – 7a.

Line 5: Scripsit Ranke: REGENERATIONEM lectio, non error.

Line 16: Scripsit Ranke: Fort. S. [prudentem] ^{pudicum}

Lines 29 & 30 Scripsit Ranke: superbia. elatus

Lect.
de ordi-
natio-
nibus

INCIDAT ET LAQUEUM DIABOLI 1 he fall, nor the devil's snare.
 DIACONES SIMILITER PUDI- 2 ⁸ Deacons in like manner
 COS,, NON BILINGUES 3 chaste, not given to double talk,
 NON MULTO UINO DEDITOS 4 nor too much wine.
 NON TURPE LUCRUM SECTAN- 5 Not greedy of filthy
 TES,, HABENTES MYSTE- 6 lucre. ⁹ Holding the mys-
 RIUM FIDEI IN CONSCIEN- 7 tery of faith in a pure
 TIA PURA,, ET HII AUTEM 8 conscience. ¹⁰ And let these
 PROBENTUR PRIMUM ET 9 also first be proved: and
 SIC MINISTRENT,, NUL- 10 so let them minister. Hav-
 LUM CRIMEN HABENTES,, 11 ing no crime.
 MULIERES SIMILITER PUDI- 13 ¹¹ The women in like manner
 CAS· NON DETRAHENTES 12 chaste, not slanderers.
 SOBRIAS FIDELIS IN OMNIBUS 14 But sober, faithful in all things.
 DIACONES SINT UNIUS UXORIS 15 ¹² Let deacons be the husbands of
 VIRI,, QUI FILIIS SUIS BE- 16 one wife. Who rule well their
 NE PRAESUNT ET SUIS DO- 17 children, and their own
 MIBUS,, QUI ENIM BE- 18 houses. ¹³ For they that have
 NE MINISTRAVERINT GRA- 19 ministered well, shall purchase
 DUM BONUM SIBI ADQUIRANT 20 to themselves a good degree,
 ET MULTA FIDUCIAM IN FIDE QUAE EST IN XPO IHS 20a and much confidence in the faith which is in Christ Jesus.
 VIII· HAEC TIBI SCRIBO SPERANS 21 ¹⁴ These things I write to thee, hoping
 ME VENIRE AD TE CITO,, 22 that I shall come to thee shortly.
 SI AUTEM TARDAUERO UT SCI- 23 ¹⁵ But if I tarry long, that thou may-
 AS QUOMODO OPORTEAT 24 est know how thou oughtest to
 TE IN DOMO Dī CONVERSARI· 25 behave thyself in the house of God.
 QUAE EST ECCLESIA Dī VIVI 26 Which is the church of the living God.
 COLUMNA ET FIRMAMEN- 27 The pillar and grounding
 TUM VERITATIS,,† ET MA- 28 of the truth.† ¹⁶ And evi-
 NIFESTE MAGNUM EST 29 dently great is the
 PIETATIS SACRAMENTUM 30 mystery of godliness.
 QUOD MANIFESTATUM EST IN 31 Which was manifested in
 CARNE· IUSTIFICATUM 32 the flesh. Was justified
 EST IN SPŪ,, APPARUIT 33 in the spirit. Appeared unto
 ANGELIS PRAEDICATUM 34 angels, hath been preached unto
 EST GENTIBUS,, CREDITUM ^{EST IN MUNDO} 35 the nations. Was believed ^{in the world,}

Lect.
in sexa-
gesima

(1-35a) 3 7b – 16a.

Line 20a: Scripsit Ranke: Incertum, an S verba
 [ADQUIRUNT] ET MULTA FIDUCIAM IN FIDE QUAE
 EST IN XPO IHS spatio quod est inter cap. IX et VIII
 intulerit.

Lines 35: Scripsit Ranke: Fort. S [CREDITUM] || ^{EST IN}
^{MUNDO} |||| [ADSUMPTUM EST IN GLORIA.] Haec verba
 partim in margine, partim in rasura aliorum quorundam
 scripta sunt, quae non amplius legi possunt.
 This insertion which looks like the correction of a
 haplography which continues on to the next page.

ADSUMPTUM EST IN GLORIA
x. Sps autem manifeste dicit
 Quia in nouissimis temporibus
 discedent quidam a fide
 attendentes spiritibus erro-
 ris et doctrinis daemoniorum
 In hypochrissi loquentium
 mendacium. Et cauteria-
 tam habentium suam con-
 scientiam,, Prohiben-
 tium nubere,, Abstine-
 re a cibis quos dñs creauit
 ad percipiendum. cum gra-
 tiarum actione fidelibus
 et his qui cognouerunt
 ueritatem,, Quia omnis
 creatura dñi bona,, Et ni-
 hil reiciendum quod cum
 gratiarum actione perci-
 pitur,, Scificatur enim
 per uerbum dñi et orationem
 haec proponens fratribus
 bonus eris minister xpi
 ihu. enutritus uerbis fi-
 dei. et bonae doctrinae
 quam adsecutus es,,
xi. Ineptas autem et aniles fa-
bulas deuota,, Exerce
te ipsum ad pietatem,,
 Nam corporalis exercitia-
 tio ad modicum utilis est
 Pietas autem ad omnia uti-
 lis est promissionem
 habens uitae quae nunc
 est et futura,,†

1 Was taken up in glory.
 2 4 ¹ Now the Spirit manifestly saith:
 3 That in the last times
 4 some shall depart from the faith.
 5 Giving heed to spirits of er-
 6 ror, and doctrines of devils.
 7 ² In hypocrisy speaking
 8 lies. And having
 9 their conscience
 10 seared. ³ Forbidding
 11 to marry, to abstain
 12 from meats, which God created
 13 to be received with thanks-
 14 giving by the faithful,
 15 and by them that have known
 16 the truth. ⁴ For every
 17 creature of God is good, and no-
 18 thing to be rejected that
 19 is received with thanks-
 20 giving. ⁵ For it is sanctified
 21 by the word of God and prayer.
 22 ⁶ Proposing these to the brethren,
 23 thou shalt be a good minister of Christ
 24 Jesus, nourished by the words of
 25 faith, and of the good doctrine
 26 which thou hast attained unto.
 27 ⁷ But avoid foolish and old
 28 wives' fables. And exercise
 29 thyself unto godliness.
 30 ⁸ For bodily exercise
 31 is profitable to little:
 32 But godliness is profitable to all
 33 things, having promise
 34 of the life that now
 35 is, and which is to come.†

(1) 3 16b. (2-35) 4 1 – 8.

Line 1: This has been erased, and replaced as above. What was erased was probably [est in mundo], which has

been added to line 35 on the previous page to make space for the insertion of [adsumptum est in gloria].

Lect.
de or-
dina-
tionibus

xii. **Fidelis sermo et omni ac-**
ceptione dignus,, In hoc
enim laboramus et male-
dicimur quia sperauimus
in dñi uiuum,, Qui est sal-
uator omnium hominum
maxime fidelium

xiii. **Præcipe et ^{haec} doce** Nemo
adulescentiam tuam con-
temnat,, Sed exemplum
esto fidelium. In uerbo.
In conuersatione,, In ca-
ritate. In fide. In castitate
Dum uenio attende lectio-
ni. et exhortationi doctri-
nae. noli negligere gra-
tiam quae in te est,, Quae
data est tibi per prophetia^m
cum inpositione manuum
praesbyterii,,

xiiii. **haec meditare.** in his
esto ut profectus tuus
manifestus sit omnibus.
Attende tibi et doctrinae
insta in illis. hoc enim
faciens. et te ipsum sal-
uum facies ^{eos} et qui te au-
diunt,,†

xv. **Seniorem ne increpau-**
ris sed obsecra ut patre^m
iuuenes ut fratres. anus
ut matres,, Iuenculas
ut sorores in omni castitate

xvi. **Uiduas honora quae uere**
uiduae sunt. Si qua aute^m

1 ⁹ A faithful saying and of all ac-
2 ceptation, worthy. ¹⁰ For
3 therefore we labor and are
4 reviled, because we hope
5 in the living God. Who is the
6 Saviour of all men,
7 especially of the faithful.

8 ¹¹ Command and teach: ^{this} ¹² Let
9 no man despise thy
10 youth. But be thou an example
11 of the faithful. In word.
12 In conversation. In cha-
13 rity, in faith, in chastity.

14 ¹³ Until I come, attend unto read-
15 ing, to exhortation, and to doc-
16 trine, ¹⁴ neglect not the grace
17 that is in thee. Which
18 was given thee by prophesy,
19 with imposition of the hands
20 of the priesthood.

21 ¹⁵ Meditate upon this, be wholly in
22 this: that thy profiting may be
23 manifest to all.

24 ¹⁶ Take heed to thyself and to doctrine:
25 be earnest in them. For in
26 doing this thou shalt both
27 save thyself and ^{those} who
28 hear thee.†

29 ⁵ ¹ An elder man rebuke not,
30 but entreat him as a father.
31 Young men, as brethren, ² old women,
32 as mothers. Young women,
33 as sisters, in all chastity.

34 ³ Honour widows, that indeed
35 are widows. ⁴ But if any

(1-28) 4 9 – 16. (29-35) 5 1 – 4a.

Line 8: Scripsit Ranke: Fort. S [et] **haec**

Lines 24-27: Scripsit Ranke: Membrana hic non integra ::

The vellum here is not intact. It is damaged, and poorly repaired. The original script is illegible. The restored script is little better. We here have to trust Ranke.

Line 27 & 28: Scripsit Ranke: **facies** fortasse e **faciens**

rasura ortum. Verisimile, Victorem tum supplevisse [et] **eos** tum obelis iugulasse alterum istud **u** verbi **audiunt**. Lectionem tamen retinui, quia huius verbi forma non tam in errore posita est, quam in irregularitate scriptionis. **Audiunt** enim idem valet, quod **audiunt**, et **audiunt** idem, quod **audiunt**

uidua filios aut nepotes	1	widow have children, or grand-
habet. discat primum do-	2	children, let her learn first to gov-
mun suam regere., Et mu-	3	ern her own house. And to make
tuam uicem reddere paren-	4	a return of duty to her parents:
tibus. hoc enim acceptum	5	for this is acceptable
est coram dō., Quae au-	6	before God. ⁵ But she
tem uere uidua est et deso-	7	that is a widow indeed, and deso-
lata. Speraui in dñ. Et	8	late. Let her trust in God. And
instat obsecrationibus	9	continue in supplications
et orationibus nocte et die	10	and prayers night and day.
Nam quae in deliciis est ui-	11	⁶ For she that liveth in pleasures, is
uens mortua est., Et hoc	12	dead while she is living. ⁷ And this
praecipe ut inreprehens-	13	give in charge, that they may
sibiles sint., Si quis au-	14	be blameless. ⁸ But if any man
tem suorum. et maxime	15	have not care of his own,
domesticorum curam	16	and especially of those of
non habet. fidem negauit	17	his house, he hath denied the faith,
et est infideli deterior.,	18	and is worse than an infidel.
Uidua. elegetur. non minus	19	⁹ Let a widow be chosen, no less
lx annorum quae fuerit	20	than sixty years of age, who hath
unius uiri uxor. In ope-	21	been wife to one man. ¹⁰ Hav-
ribus bonis testimoniu ^m	22	ing testimony for her good
habens., Si filios edu-	23	works. If she have raised child-
cauit. si hospitio recepit	24	ren, if she have lodged strangers.
Si scōrum pedes lauit. si	25	If saints' feet she have washed, if
tribulationem patienti-	26	to them that suffer tribula-
bis subministrauit.,	27	tion, she have ministered
Si omnem opus bonum sub-	28	If every good work she have fol-
secuta est	29	lowed as an example.
xvii. Adulescentiores autem	30	¹¹ But the younger
uiduas deuita., Cum	31	widows avoid. For when
enim luxuriatae fuerint	32	they have grown wanton
in xpō nubere uolunt.,	33	in Christ, they will marry:
habentes damnationem	34	¹² Having damnation,
quia prima fidem irrita ^m	35	because they have made void

(1-35) 5 4b – 12a.

Line 19: Scripsit Ranke: Uidua. elegetur

Line 24: Scripsit Ranke: hospitium mut, in —tio

fecerunt. Simul aute^m 1 their first faith. ¹³ And withal being
 et otiosae discunt circui- 2 idle they learn to go about from
 re domos., Non solum 3 house to house. And are not
 otiosae. sed et uerbosae ^{et} 4 only idle, but tattlers also, ^{and}
 curiosae loquentes quae 5 busybodies, speaking things which
 non oportet., Uolo ergo 6 they ought not. ¹⁴ I will therefore
 iuueniores nubere filios 7 that the younger should marry,
 procreare., Matres 8 bear children. Be mistresses
 familias esse. nullam 9 of families, give no
 occasionem dare ad- 10 occasion to the ad-
 uersario maledicti gratia 11 versary to speak evil.
 Jam enim quaedam conuer- 12 ¹⁵ For some are already turned
 sae sunt retro satanam. 13 aside after Satan.
 xviii. Si quis fidelis. uel si qua 14 ¹⁶ If any faithful man or woman
 fidelis habet uiduas sub- 15 have widowed kin, let the same
 ministret illis et non gra- 16 minister to them, and let not the
 uetur ecclesia., Ut his 17 church be charged. That there
 quae uerae uiduae sunt 18 be sufficient for them that are
 sufficiat 19 widows indeed.
 xviii. Qui bene praesunt praes- 20 ¹⁷ Let the priests that rule
 byteri duplici honore 21 well, be esteemed worthy
 digni habeantur. maxi- 22 of double honour: espec-
 me qui laborant in uerbo 23 ially they who labour in the word
 et doctrina., 24 and doctrine.
<sup>in d-
eute-
rono-
mio</sup> Dicit enim scriptura. 25 ¹⁸ For the scripture saith:
 non infrenabis. os. boui 26 Thou shalt not muzzle the ox that
 trituranti., Et dignus 27 treadeth out the corn. And,
 est operarius mercede^m 28 The labourer is worthy of his
 suam. 29 reward.
 xx. Aduersus praesbyteru^m 30 ¹⁹ Against a priest
 accusationem noli reci- 31 receive not an accusa-
 pere., Nisi duobus et 32 tion. But under two or
 tribus testibus., 33 three witnesses.
 xxi. Peccantes coram omni- 34 ²⁰ Them that sin, before
 bus arce ut ^{et} ceteri time^m 35 all reprove: that the rest ^{also} may

(1-35) 5 12b – 20a.

Line 4: Scripsit Ranke: C [uerbosae] ^{et}Line 35: Scripsit Ranke: C [ut] ^{et}

Line 21: Scripsit Ranke: honore. Par punctum inutilium.

HABEANT

xxii. **TESTOR** CORAM DŌ ET XPO IHU.
ET ELECTIS ANGELIS ^{EIUS}. UT
HAEC CUSTODIAS SINE PRAE-
IUDICIO. Nihil ^A FACIENS IN
ALIAM PARTEM DECLINANDO

xxiii. **MANUS** cito nemini inpo-
sueris. Neque commu-
nicaueris peccatis alienis
Te ipsum castum custodi.
Noli adhuc aquam bibere
sed uino modico utere
propter sthoma^um tuum
et frequentes tuas infir-
mitates.

xxiiii. **Quorum** ND hominum peccata
manifesta sunt praeci-
dentia ad iudicium. Quos-
dam autem et subsequuntur
Similiter et facta bona ma-
nifesta sunt. Et quae aliter
se habent abscondi non
possunt.

xxv. **Quicumque** sunt sub iugo
serui. Dominos suos om-
ni honore dignos arbitren-
tur. Ne nomen dñi et
doctrina blasphemetur
qui autem fideles habent
dominos non contem-
nat quia fratres sunt
Sed magis seruiant quia
fideles sunt et dilecti.
qui beneficii participes
sunt.

1 have fear.

2 ²¹ I charge thee before God, and Christ
3 Jesus, and ^{his} chosen angel. That
4 thou keep these things without pre-
5 judice. Doing nothing in
6 any way skewed.

7 ²² Lay not hands lightly upon
8 any man. Neither be par-
9 taker of other men's sins.
10 Keep thyself chaste.

11 ²³ Drink no longer water,
12 but use a moderate wine
13 for thy stomach's sake,
14 and thy frequent infirm-
15 ities.

16 ²⁴ ^{Certain} Some men's sins
17 are manifest, going
18 before to judgment. And some
19 men they follow after.

20 ²⁵ In like manner also good deeds
21 are manifest. And they that
22 are otherwise, cannot
23 be hid.

24 ⁶ ¹ Whosoever are servants under
25 the yoke. Let them count
26 their masters worthy of all hon-
27 our. Lest the name of the Lord and
28 the doctrine be blasphemed.

29 ² But they that have believing
30 masters, let them not despise
31 them, because they are brethren;
32 But serve them the rather, because
33 they are faithful and beloved,
34 Who are partakers of the
35 benefit.

(1-23) 5 20b – 25. (24-35) 6 1 – 2a.

Line 3: Scripsit Ranke: C [angelis] eius

Line 5: Scripsit Ranke: C [Nihil] facias

Line 16: Scripsit Ranke: **Quorum** statim ut vdtr. post
scriptionem a scriba mut. in **Quorundam**.

Vulgate supports edit, but Douay translates original.

xxvi. **haec doce et exhortare**

Si quis aliter docet et non
adquiescit sanis sermonibus
domini nostri Iesu Christi, Et ei qui se-
cundum pietatem est doc-
trinae, Superbus nihil
sciens sed languens circa
quaestiones et pugnas
verborum ex quibus uri-
untur, Inuidiae con-
tentiones blasphemiae
suspiciones male, Con-
flictationes hominum
mente corruptorum
et quia ueritate priuati sunt

Existimantium quaestum
esse pietatem

xxvii. **Est autem quaestus**

magnus, Pietas cum suf-
ficientia, Nihil enim
intulimus in hunc mun-
dum aut dubium uerum-
tamen nec auferre quid
possumus, Habentes
autem alimenta et qui-
bus tegamur his conten-
ti sumus, Nam qui uo-
lunt diuites fieri inci-
dunt in temptationem
et laqueum diaboli,

Et desideria multa inuti-
lia et nocua quae mer-
sunt homines in interi-
tum et perditionem,

Radix enim omnium malorum

1 **These things teach and exhort.**

2 ³ If any man teach otherwise, and
3 consent not to the sound words
4 of our Lord Jesus Christ. And to
5 that doctrine which is according to
6 godliness. ⁴ He is proud, knowing
7 nothing, but sick about
8 questions and strifes
9 of words; from which a-
10 rise: Envy, con-
11 tentions, blasphemies,
12 evil suspicions. ⁵ Con-
13 flicts of men
14 corrupted in mind,
15 and who are destitute of the truth.

16 Supposing gain
17 to be godliness.

18 ⁶ **But profit is**

19 great: Godliness with con-
20 tentment. ⁷ For we
21 brought nothing into this
22 world: and certainly in-
23 deed neither can we carry
24 anything out. ⁸ But having
25 food, and wherewith to
26 be covered, with these we
27 are content. ⁹ For they
28 that would become rich,
29 fall into temptation,
30 and into the snare of the devil,
31 And into many unprofit-
32 able and hurtful desires, which
33 drown men into destruc-
34 tion and perdition.

35 ¹⁰ For the root of all evils

Lectio
COTI-
DIANA

(1-35) 6 2b – 10a.

Line 18: Scripsit Ranke: Inc. [autem] **quaestus**

est auaritia,, Quam qui-	1	is avarice. Whereby
dam adpetentes erraue-	2	some craving have erred
runt a fide. et inserue-	3	from the faith, and have entangled
runt se doloribus multis	4	themselves in many sorrows.
xxviii. Tu autem homo dī haec fuge	5	¹¹ But thou, man of God, flee this:
Sectare uero iustitiam	6	And pursue justice,
pietatem. fidem. carita-	7	godliness, faith, cha-
tem,, Patientiam. man-	8	rity, patience, gen-
suetudinem,, Certa bo-	9	tleness. ¹² Fight the
num certamen fidei,,	10	good fight of faith:
Adpraehende uitam aeter-	11	Lay hold on eternal
nam in qua uocatus es,,	12	life, whereunto thou art called,
Et confessus es. Bonam	13	And hast confessed a good
confessionem coram	14	confession before
multis testibus,, Prae-	15	many witnesses. ¹³ I charge
cipio tibi coram dō qui ui-	16	thee before God, who quick-
uificat omnia,, Et xpō	17	eneth all things, and Christ
ihū. Qui testimonium	18	Jesus, who gave testimony
reddidit sub pontio pilato	19	under Pontius Pilate,
bonam confessionem,,	20	a good confession,
Ut serues mandatum sine	21	¹⁴ That thou keep the command-
macula inreprehensi-	22	ment without blemish, and
bilem usque in aduen-	23	blameless, unto the coming of
tum dñi. n̄. ihū xpī,, Quē ⁿ	24	our Lord Jesus Christ. ¹⁵ Which
suis temporibus osten-	25	in his times he shall shew who
dit,, Beatus et solus po-	26	is the Blessed and only Migh-
tens,, Rex regum et dñs	27	ty. The King of kings, and Lord
dominantium,, Qui so-	28	of lords. ¹⁶ Who only
lus habet immortalitate ^m	29	hath immortality,
Et lucem inhabitans inac-	30	And inhabiteth light inac-
cessibilem,, Quem ui-	31	cessible. Whom no
dit nullus hominum. Sed	32	man hath seen. Nor
nec uidere potest. Cui est	33	can see. To whom be
gloria honor et imperium sem-	34	glory , honour and empire ever-
piternum. amen,, †	35	lasting. Amen. †

(1-35) 6 10b – 16.

Line 24: Scripsit Ranke: qui mut. in quēⁿ

Lines 33 & 34: Scripsit Ranke: C [Cui] est gloria

xxviii. DIUITIBUS huius saeculi

praecipe non sublimē
sapere neque sperare
in incerto diuitiarumSed in dō qui praestat no-
bis omnia abunde ad fru-
endum. Bene agere
diuites fieri in operibus
bonis. Facile tribue-
re communicare. Thenſ-
aurizare sibi funda-
mentum bonum in futu-
rum. Ut adpraehen-
dant ueram uitam.xxx. O timotheae. depositu^mcustodi. deuitans. profa-
nas uocum nouitatesEt obpositiones falsi no-
minis scientiae quam
quidam promittentes
circa fidem exciderunt.
gratia tecum. AMEN.

ĒXP. AD TIMOTHEUM. I.

ĪNC. ĀRG. AD EIUSDEM. II.

Item timothea scribit de exhor-
tatione martirii. et de omni
regula^s ueritatis et quid fu-
turum sit temporibus nouis-
simis et de sua passione scri-
bit ei ab urbe roma.

ĒXPL. ĀRG. ĪNC. BREBIS

.

1 ¹⁷ Charge the rich of this2 world not to be high-
3 minded, nor to trust
4 in the uncertainty of riches,5 But in the God, who giveth ^{living}
6 us abundantly all things to en-
7 joy. ¹⁸ To do good,
8 to be rich in good
9 works, To give easily,
10 to communicate to others, ¹⁹ To lay
11 up in store for themselves a good
12 foundation against the time to
13 come. That they may lay
14 hold on the true life.15 ²⁰ O Timothy: keep safe what is16 entrusted to thee, ^avoiding the
17 profane novelties of words.18 And the oppositions of falshood
19 called knowledge. ²¹ Which20 some promising,
21 have erred concerning the faith.
22 Grace be with thee. AMEN.

23

24 END. TO TIMOTHY: 1ST.

25

26 BEG. TOPIC, TO SAME: 2ND.

27 Also, to Timothy, he writes of the ex-
28 ortion to martyrdom, and ^{every} all29 rules of truth and what is
30 to come in the last31 times, and of his own passion. He
32 writes to him from the city of Rome.

33

34 END. TOPIC. BEG. BREVIS.

35

(1-22) 6 17 – 21.

Line 5: Scripsit Ranke: C [dō] uiuo

Line 16: Scripsit Ranke: C [custodi.] deuitans

Lines 27 - 29: Scripsit Ranke: Scriptum est timotheu
quod imprimendum erat. Nam in his versibus nontam Victor, cuius calamus minus acutus est, quam
M¹ erronea correxisse videtur, reponens timothea
et de omni regula

i. De eunice adque Loide matre	1 Of Eunice and Loide, mother and	654 9
auiam timothei et quod	2 grandmother of Timothy and that	
s̄cī non sp̄m timoris acci-	3 the saints do not take the spirit	
perint. Sed uirtutis et ca-	4 of fear. But of the power and	
ritatis	5 charity.	
ii. De dñō dō non secundum	6 Of the Lord God, not according	655 5
opera nostra sed secun-	7 to our works, but accord-	
dum suum propositum	8 ing to his own purpose,	
ante tempora aeterna	9 before the times of the world,	
s̄cōs suos ad gr̄tiam pro-	10 urging their saints	
uocante.	11 unto grace.	
iii. De formula sanae doctri-	12 Of the form of sound doc-	655 34
nae. et de asianorum per-	13 trine, and of the faithlessness of	
fidia. ex quibus erant	14 the Asians, among whom were	
phyletus et hermoce-	15 Phigellus and Hermogenes, and	
nis. et de fide onesipori	16 of the faithfulness of Onesiphorus	
ac sollicitudine	17 and his anxiety for me.	
iiii. De tradenda doctrina fi-	18 Of transmitting the doctrine, the	656 20
delibus qui idonei erunt	19 faithful who shall be fit	
aliquos erudire	20 to teach others.	
v. De dī milite expedito et	21 Of the soldiers of God, easily	656 29
athlete comparatione	22 compared to athletes.	
vi. De fructu laborantis	23 Of the fruit for the labourer in	657 1
agriculae	24 agriculture	
vii. De resurrectione dñi ex	25 Of the resurrection of the Lord	657 7
mortuis	26 from the dead.	
viii. De s̄cīs et commorientibus	27 Of the saints, both dying	657 20
dñō et conuiuentibus	28 with, and living with the Lord,	
ac tolerantibus pariter	29 and who suffer with the Lord	
adque regnantibus	30 shall reign with him.	
viii. De contentiones et sub-	31 Of contention and subversion	658 4
ersiones uerborum	32 of the word.	
x. De seductoribus	33 Of the seducers.	658 15
xi. De magna domu. uasa diuer-	34 Of a great house, diverse vessels,	658 21
sis generibus continente	35 diverse contents.	

Line 15: The reference in this brevis here is to **phigellus**, but the ms. clearly has **phyletus**. This is noted, but not corrected.

xii. De CLARITATE ac prae cum sc̄is	1	Of charity and mainly with the saints.	658 31
xiii. De quaestionibus stultis	2	Of foolish questioners.	659 1
xiiii. De apostolo nouissima tē ^m	3	Of the Apostle preaching	659 16
pora et seductores iniqui-	4	of the last times, of deceivers,	
tates omnes et scelera	5	and all their iniquities	
praedicantem	6	and abominations	
xv. De uirtutibus sc̄s et perse-	7	Of the power of holyness, and perse-	660 17
cutionibus pauli et om-	8	cution of Paul, and all	
nium semper tribulatio-	9	the holy will always have	
nem sc̄orum	10	tribulation.	
xvi. De timotheo ab infantia	11	Of Timothy, from infancy, taught	660 35
sacris litteris instituto	12	the holy scripture.	
xvii. De scriptura diuinitus	13	Of the scripture, inspired	661 8
inspirata	14	by God.	
xviii. De apostolo testificante ^m	15	Of the Apostle, testifying	661 16
timotheum ut oportu-	16	to Timothy, to take opportu-	
nae insistere ad docendu ^m	17	nity to stand firm to teaching.	
xviii. De apostolo praedicante	18	Of the Apostle preaching	661 25
tempus quo sanam doc-	19	a time when sound doc-	
trinam homines refutare ^t	20	trine will be refuted by men.	
xx. De apostolo martirium	21	Of the Apostle preaching of his	661 34
suum et liberationi de	22	martyrdom and liberation from	
saeculo praedicante	23	the world.	
xxi. De timotheo et demas res cres-	24	Of Timothy and Demas, Cres-	662 15
cente tito. Luca. marco	25	cens, Titus, Luke, Mark,	
tychico. et carpo et de af-	26	Tychichus, and Carpus, and of	
ferenda paenulam et	27	bringing the cloak and	
libris maxime uero mem-	28	books, especially the parch-	
branis	29	ments.	
xxii. De alexandro erario apos-	30	Of Alexander the coppersmith	662 31
tolum persequente	31	pursuing the Apostle.	
xxiii. De prima apostoli defen-	32	Of the Apostle's opening de-	663 2
sione	33	fence	
xxiii. De priscilla. et aquila. et	34	Of Priscilla, and Aquila, and	663 17
onesifori domo et erasto	35	Onesphorus' houshold and Erastus,	

Line 1: Is this clarity, or is it actually charity?
The context of the text referenced indicates charity.

'**CLARITATE**' emmended accordingly.
Line 24: Ms. has **demas** for **demas**. My correction.

xxv. ET TROPHIMO

De eubulo et pudente. et
LINO ET CLAUDIA ET FRATRI-
BUS UNIQUERSIS

EXPL. BR̄EB. INC. CORPUS. EPIST

.

1 and Trophimus.

2 Of Ebulus and Pudens, and
3 Linus and Claudia and the uni-
4 versal brotherhood.

5

6 END. BREV. BEG. BODY OF EPIST.

7

8

Paulus apostolus xp̄i ih̄u.
per uoluntatem dī, Se-
cundum promissionem
uitae quae est in xp̄o ih̄u
Timotheo carissimo filio
GRATIA MISERICORDIA. ^{ET} PAX
a dō patre et xp̄o ih̄u dñō. N̄.
GRATIAS ago dō meo cui ser-
uio a progenitoribus in con-
scientia pura, Quam
sine intermissione ha-
beam tui memoriam in
orationibus meis nocte
ac die desiderans te uide-
re, Memor lacrima-
rum tuarum ut gaudii
implear, Recordatio-
nem accipiens eius fidei
quae est in te non ficta
Quae et habitauit primum
in auia tua Loide. et matre
tua eunice, Certus su^m
autem quod et in te, prop-
ter quam causam admo-
neo te, Ut resuscites
gratiam dī quae est in te
per inpositionem manu^m

9 1 ¹ Paul, apostle of Christ Jesus,
10 by the will of God. Ac-
11 cording to the promise
12 of life, which is in Christ Jesus.
13 2 To Timothy my most beloved son,
14 Grace, mercy, ^{and} peace, from God the Fa-
15 ther, and from Christ Jesus our Lord.
16 3 I give thanks to God, whom I
17 serve from my forefathers with
18 a pure conscience. That
19 without interruption, I
20 have a remembrance of thee in
21 my prayers, night
22 and day. 4 Desiring to see
23 thee. Being mindful of
24 thy tears, that I may be filled
25 with joy. 5 Calling to
26 mind that faith
27 which is in thee unfeigned,
28 Which also dwelt first
29 in thy grandmother Lois, and thy
30 mother Eunice. And I am
31 certain that in thee also. 6 For
32 which cause I admo-
33 nish thee. That thou stir up the
34 grace of God which is in thee,
35 by the laying on of my

663 24

(9-35) 11 – 6a.

Line 6: Scripsit Ranke: Punctum quod post [CORPUS]
positum uides, in codice secundum cernitur, sed in
editione secundum rationes nostras delendum erat.

Line 14: Scripsit Ranke: C [MISERICORDIA.] ^{ET}
Line 30: Scripsit Ranke: Inc. ^{EUNICE}

mearum,, Non enim
 dedit nobis dñs spm timo-
 ris,, Sed uirtutis et di-
 lectionis et sobrietatis
 ii. **Noli itaque erubescere**
 testimonium dñi n̄ neque
 me uinctum eius,, Sed
 conlabora euangelium
 secundum uirtutem. dī
 qui nos liberauit,, Et uo-
 cauit uocatione sua sc̄a.
 Non secundum opera nos-
 tra. sed secundum pro-
 positum suum,, Et gra-
 tiam quae data est nobis
 in xp̄o ih̄u. ante tempora
 saecularia,, Manifes-
 tata est autem nunc per
 illuminationem saluato-
 ris nostri ih̄u xp̄i,, Qui
 destruxit quidem morte^m
 illuminauit autem uitam
 et incorruptionem per
 euangelium in quo positus
 sum. ego praedicator. et
 apostolus. et magister
 gentium,, Ob quam causa^m
 etiam haec patior. sed non
 confundor,, Scio enī^m
 cui credidi,, Et certus
 sum quia potens est depo-
 situm meum seruare
 in illum diem
 iii. **Formam habe sanorum**
 uerborum quae a me

1 hands. ⁷ For God hath not
 2 given us the spirit of
 3 fear: but of power, and of
 4 love, and of sobriety.
 5 ⁸ Be not thou therefore ashamed of
 6 the testimony of our Lord, nor of
 7 me his prisoner. But
 8 labour with the gospel,
 9 according to the power of God,
 10 ⁹ Who hath delivered us. And
 11 called us by his holy calling,
 12 Not according to our
 13 works, but according to
 14 his own purpose. And gra-
 15 ce, which was given us
 16 in Christ Jesus before the times
 17 of the world. ¹⁰ But is
 18 now made manifest by
 19 the illumination of our
 20 Saviour Jesus Christ. who
 21 hath destroyed death,
 22 And hath brought to light life
 23 and incorruption by
 24 the gospel, ¹¹ wherein I am
 25 appointed preacher, and
 26 apostle, and teacher of the
 27 nations. ¹² For which cause
 28 I also suffer these things: but I
 29 am not ashamed. For I know
 30 whom I have believed. And I am
 31 certain that he is able to keep that
 32 which I have entrusted him,
 33 against that day.
 34 ¹³ Keep the form of the wholesome
 35 words, which from me

(1-35) 1 6b – 13a.

Line 9: Scripsit Ranke: Punctum quod in codice super dei apparet, macula.

Line 24: Scripsit Ranke: Super quo irregularis dictus calami qui literam d̄ repraesentare videtur. Actually, the mark looks nothing like a 'd̄', but rather more like 'ot'. The Vulgate has in quo positus here, so I do not see it as a valid edit.

Line 28: Scripsit Ranke: C addendo et radendo ante haec particulam etiam intrusit.

Line 29: the τ in the left margin is a print-through from the following page.

audisti,, In fide et dilec-
tione in xpo ihu,, Bonum
depositum custodi per spm
scm qui habitat in uobis,,
Scis hoc quod auersi sunt
a me omnes qui in asia sut
ex quibus est phygellus
et hermozenis,, Det mi-
sericordiam dñs onesifo-
ri domui,, Quia saepe me
refrigerauit,, Et catena^m
meam non erubuit,, Sed
cum romam uenisset sol-
licite me quaesiit^a et inue-
nit,, Det illi dñs inueni-
re misericordiam a dño
in illa die,, Et quanta
ephesi ministrauit tu me-
lius nosti

iii. Tu ergo fili mihi conforta-
re in gratia quae est in
xpo ihu,, Et quae audis-
tis a me per multos testes
haec commenda fidelibus
hominibus^k qui idonei
erunt et alios docere,,
Labora sicut bonus miles
xpi ihu

v. Nemo militans dō implicat
se negotiis saecularibus
ut ei placeat cui se proba-
bit,, Nam et qui certat
in aconem non corona-
tur nisi legitime certa-
uerit,,

Lect. in
ieunio
sancti
andreae

1 thou hast heard, in faith and love,
2 which is in Christ Jesus. ¹⁴ Guard
3 the blessing entrusted to thee by the
4 Holy Ghost, who dwelleth in you.
5 ¹⁵ Thou knowest that all who are
6 in Asia turned away from me:
7 among whom are Phigellus
8 and Hermogenes. ¹⁶ The Lord give
9 mercy to the house of Onesipho-
10 rus. Because he hath often
11 refreshed me. And hath not been
12 ashamed of my chains. ¹⁷ But
13 when he was come to Rome, he
14 carefully sought me, and found
15 me. ¹⁸ The Lord grant unto
16 him to find mercy of the Lord
17 in that day. And in how much
18 at Ephesus, he served me, thou
19 very well knowest.

20 2 ¹ Thou therefore, my son, be
21 strong in the grace which is in
22 Christ Jesus. ² And what thou hast
23 heard of me by many witnesses?
24 The same commend to faithful
25 men, Who shall be
26 fit to teach others also.
27 ³ Labour as a good soldier of
28 Christ Jesus.
29 ⁴ No soldier of God, entangleth
30 himself with secular businesses;
31 that he please him to whom he will
32 be proven. ⁵ For he too that striv-
33 eth for the mastery, is not crown-
34 ed, except lawfully he
35 strive.

(1-19) 1 13b – 18. (20-35) 2 1 – 5.

Line 4: Scripsit Ranke: V vel S [IN] NOBIS. Lectionem
originalem edidi.

Line 14: Scripsit Ranke: Inc. quaesiuit

Line 25: Scripsit Ranke: hominibus. ^kqui cf. adnotata 385, 28.
Indicates new phrase.

Line 27: Scripsit Ranke: milēs. Punctum inutile.

Line 32: Scripsit Ranke: qui. Itidem puncta otiosa.
Otiosa :: Idle, useless, ignore edit.

VI. **LABORANTEM AGRICOLAM.**

Oportet primum de fructibus accipere,, Intel-
legerē quae dico,, Dabit enim tibi dñs intellectu^m
in omnibus

1 ⁶ The husbandman, that laboureth:
2 Must first partake
3 of the fruits. ⁷ Under-
4 stand what I say. For the
5 Lord will give thee understanding
6 in all things.

VII. **Memor esto dñm ih̄m xp̄m**

resurrexisse a mortuis
Ex semine dauid secundu^m
euangelium meum,, In
quo labor usque ad uin-
cula quasi male operans.
Sed uerbum dī non est al-
lecatum,, Ideo omnia
sustineo. propter elec-
tos ut ipsi salutem con-
sequantur,, Quae est
in xp̄o ih̄u⁺ cum gloria cae-
lesti

7 ⁸ Be mindful that the Lord Jesus Christ
8 is risen again from the dead,
9 Of the seed of David, according
10 to my gospel. ⁹ In
11 which I labour even unto bond-
12 age, as an evildoer.
13 But the word of God is un-
14 bounded. ¹⁰ Therefore I endure
15 all things, for the sake of the cho-
16 sen, that they also may obtain
17 the salvation. Which is
18 in Christ Jesus, with heavenly
19 glory.

VIII. **Fidelis sermo. Nam si**

conmortui sumus et
conuiuemus,, Si susti-
nebimus et conregnabi-
mus,, Si negauerimus
et ille negauit nos,, Si
non credimus ille fidelis
p̄rmanet,, Negare se-
ipsum non potest,, haec
commune testificans
coram dñō,, Noli uer-
bis contendere in nihil
utile ēst. nisi ad subuer-
sione audientium,,

Sollicite cura te ipsum
probabile exhibere dō,,

20 ¹¹ A faithful saying: For if
21 we be dead with him, we shall also
22 live with him. ¹² If we suf-
23 fer, we shall also reign with
24 him. If we deny him,
25 he will also deny us. ¹³ If we
26 believe not, he continueth
27 faithful. He can not
28 deny himself. ¹⁴ These things
29 remember, witness them
30 before the Lord. Contend
31 not in words, for it is to
32 no profit, but to the subver-
33 ting of the hearers.
34 ¹⁵ Carefully study to present thyself
35 approved unto God,

(1-35) 2 6 – 15a.

Lines 3 & 4: Scripsit Ranke: **intellegerē** Error ex
infinitivo antecedente ortus.

Line 24: Scripsit Ranke: **negauerimus**.

Vulgate supports original, so ignore edit.

Line 27: Scripsit Ranke: **p̄rmanet**.

Vulgate supports original, so ignore edit.

Lines 27 & 28: Ranke splits **se-ipsum** into **se ipsum**.
Vulgate has *seipsum*. Here corrected.

Line 32: Scripsit Ranke: **[utile] ēst**. Scriptio originalis
lectiones continent, non errores.

²INREPREHENSIBILE

OPERARIUM INCONFUSIBILEM, RECTE TRACTANTE^m VERBUM VERITATIS

VIII. PROFANA AUTEM INANILLOQUIA DEUITA. MULTUM ENIM PROFICIENT AD IMPIETATEM,

ET SERMO EORUM UT CANCER SERPIT, EX QUIBUS EST HYMINEUS ET PHILETUS. QUI A VERITATE EXCIDERUNT, DICENTES RESURRECTIONEM IAM ESSE PARATAM, ET SUBVERTUNT QUORUNDAM FIDEM,

X. SED FIRMIUM FUNDAMENTUM Dⁱ STETIT HABENS SIGNACULUM HOC, COGNOUIT D^{ns} QUI SUNT EIVS, ET DISCEDAT AB INIQUITATE. OMNIS QUI NOMINAT NOMEN Dⁿⁱ.

XI. IN MAGNA AUTEM DOMO, NON SOLUM SUNT VASA AUREA ET ARGENTEAE, SED ET LIGNEAE ET PICTILIA, ET QUAEDAM AUTEM IN CONTUMELIA

SI QUIS ERGO MUNDauerit SE AB ISTIS, ERIT VAS IN HONOREM S^cIFICATUM ET UTILE D^o, AD OMNEM OPUS BONUM PARATUM

XII. IUVENILIA AUTEM DESIDERIA FUGE, SECTARE VERO IUSTITIAM FIDEM CARITATEM PACEM. CUM HIS QUI INUOCANT D^{nm} DE CORDE PURO

1 A workman, ²un-

2 ashamed. Rightly handling
3 the word of truth.

4 ¹⁶ But shun profane and vain
5 babblings: for they grow
6 much towards ungodliness.

7 ¹⁷ And their speech spreadeth
8 like a canker: of whom
9 are Hymeneus and Phile-
10 tus: ¹⁸ who have erred from the
11 truth. Saying, that the resur-
12 rection is past al-
13 ready. And have subverted
14 the faith of some.

15 ¹⁹ But the sure foundation
16 of God standeth firm, having
17 this seal. The Lord knoweth
18 who are his. And let
19 depart from iniquity: Every one
20 who nameth the name of the Lord.

21 ²⁰ But in a great house
22 there are not only vessels of gold
23 and silver, but also of wood
24 ^{And some indeed unto honour,} work and earthenware: ^{And some}
25 though, unto dishonour.

26 ²¹ If any man therefore shall purify
27 himself from these. He shall be
28 a vessel unto honour, sanctified
29 and profitable to God. Prepared
30 unto every good work.

31 ²² But from youthful desires,
32 flee thou. And pursue
33 justice, faith, chari-
34 ty, and peace. With them that
35 call on the Lord with a pure heart.

²blameless

(1-35) 2 15b – 22.

Line 1 & 2: Scripsit Ranke: C ad marg. [OPERARIUM] ²INREPREHENSIBILEM. The editor, suggests that 'INREPREHENSIBILE' :: 'blameless' should be used in place of 'INCONFUSIBILE' :: 'unashamed'.

Vulgate supports the original, so ignore this edit.

Line 21: Scripsit Ranke: Post [DOMO] tria cernitur puncta ... I cannot see the points. This looks like a run on was started, then deleted to start the new paragraph.

Line 24: Scripsit Ranke: C siglis ^hδ et ^hς adhibitis margini inferiori verba intulit [PICTILIA] ET QUAEDAM QUIDEM IN HONORE simulque particulum sequentuem ET obelis iugavit. Here restored in situ. This may be a Vulgatisation, but omitting the 'correction' spoils the reading.

Line 26: Ranke fails to notice ^eMUNDauerit. Alteration adds 'purify' to the sense of 'cleanse'. Vulgate supports.

xiii. STULTAS AUTEM ET SINE DIS-	1	²³ But Foolish and un-
CIPLINA quaestiones ^δ euīta	2	learned questions, avoid,
sciens quia generant lites.	3	knowing that they beget strifes.
Seruum autem dñi non,,	4	²⁴ But the servant of the Lord
oportet litigare sed man-	5	must not wrangle: but be
suetum ease ad omnes,,	6	mild towards all men,
Docibilem patientem,,	7	Apt to teach, and patient,
Cum modestia corripiente ^m	8	²⁵ With modesty admonishing
eos qui resistunt ueritatī	9	them that resist the truth.
Ne quando det illis dñs paeni-	10	Lest peradventure God may give
tentiam ad ^{ic} gnosendam	11	them repentance to know the
ueritatem,, Et resipis-	12	truth, ²⁶ And they may recover them-
cant. a diaboli laqueis,,	13	selves from the snares of the devil,
A quo capti tenentur ad ip-	14	By whom they are held captive
sus uoluntatem,,	15	at his will.
xiiii. hoc autem scito quod in no-	16	3 ¹ Know also this, that, in
uissimis diebus instabuñt	17	the last days, shall come
tempora periculosa,, Et	18	dangerous times. ² And
erunt homines se ipsos	19	men shall love only
amantes,, Cupidi elati.	20	themselves, covetous, haughty,
superbi. blasphemī,, pa-	21	proud, blasphemers; to pa-
rentibus ⁱⁿ oboedientes	22	rents, disobedient,
ingrati scelest,, Sine	23	ungrateful, wicked. ³ Without
affectione sine pace	24	affection, without peace.
Criminatores. incontinen-	25	Slanderers, incontinen-
tes inmites sine benigni-	26	ent, unmerciful, without kind-
tate,, Proditores. pro-	27	ness. ⁴ Traitors, stub-
terbi. tumidi,, Uolup-	28	born, puffed up. And lovers
tatum. amatores magis	29	of pleasures more
quam dñi habentes spe-	30	than of God: ⁵ Having an appear-
ciem quidem pietatis,,	31	ance indeed of godliness,
Uirtutem autem eius abne-	32	But denying the power there-
scantes et hos diuita,, Ex	33	of; now these avoid. ⁶ For of
his enim sunt qui pētrañt	34	these sort are they who creep
domos ^{et} captiuas ducunt	35	into houses, And lead captive

(1-15) 2 23 – 26. (16-35) 3 1 – 6a.

Line 2: Scripsit Ranke: Fort. V **deuita** Actually both forms are correct, so this is style, and Vulgatization.

Line 11: Scripsit Ranke: Medela textus nisi fallor in duplicanda litera δ data erat, ut legeretur ad **di**gnosendam. Sed inc. manus fort. Victoris correxit **co**gnosendam litera i male praetermissa. :: **ic**gnosendam makes no sense. Ranke believes that **di**gnosendam was intended, but **co**gnosendam was substituted. The i was partially

erased, as was the tail of the c.

Line 22: Scripsit Ranke: Fort. S correxit **non oboed.** :: S prefers this to **inoboed.** Vulgate supports the edit, but Douay prefers the original, so I have 'greyed' the edit, and used the Douay. Google prefers **inoboedientes**.

Lines 28 & 29: Scripsit Ranke: Inc. manus: **Uoluptatum**

Line 34: Scripsit Ranke: Inc. **pēnetrant**

Line 35: Scripsit Ranke: **et** cfr. annotata ad 385, 28, (Vol. 1).

mulierculas oneratas	1	silly women laden
peccatis quae ducuntur	2	with sins, who are led away
uariis desideriis., Sem-	3	with divers desires: ⁷ Ever
per discentes et numqua ^m	4	learning, and never
ad scientiam ueritatis	5	to the knowledge of the truth
peruenientes., Quem-	6	attaining. ⁸ Now
admodum autem iannes ^m	7	in the same way as Jannes
et mambres. Restitueru ^{s s} t	8	and Mambres, resisted
moysi. ita et hii resistunt	9	Moses. So these also resist
ueritati., homines cor-	10	the truth. Men cor-
rupti mente., Reprobi	11	rupted in mind, reprobate
circa fidem., Sed ultra non	12	concerning the faith. ⁹ But they
proficient., Insipien-	13	shall proceed no farther. For
tia enim eorum manifes-	14	their folly shall be mani-
ta erit omnibus., Sicut	15	fest to all men, as
et illorum fuit.,	16	theirs also was.
xv. Tu autem adsecutus es doc-	17	¹⁰ But thou hast fully known
trinam meam., Institutio-	18	my doctrine. manner
nem propositum fidem	19	of life, purpose, faith,
longanimitatem., Dilec-	20	longsuffering. Love,
tionem. patientiam. per-	21	patience, ¹¹ per-
secutiones. passiones.,	22	secutions, afflictions:
qualia mihi facta sunt an-	23	Such as came upon me at An-
tiochiae. iconio ^b Lystris	24	tioch, at Iconium, and at Lystra:
quales persecutiones sus-	25	what persecutions I en-
tenui., Et ex omnibus	26	dured. And out of them all
me eripuit dñs et omnes	27	the Lord delivered me, ¹² and all
qui uolunt pie uiuere in	28	that will live godly in
xpo ihu persecutionem	29	Christ Jesus, shall suffer
patientur., Mali aute ^m	30	persecution. ¹³ But evil
homines et seductores	31	men and seducers
proficient in peius., Er-	32	shall grow worse: er-
rantes et in errore mit-	33	ring, and in error miss-
tentes.,	34	guiding.
xvi. Tu uero permane in his	35	¹⁴ But continue thou in those things

(1-35) 3 6b – 14a.

Line 7: Scripsit Ranke: Inc. iannes. ~~temiannes~~
It looks like iannes but could be
iannes, indicating 'm' missing.

Vulgate though, does not support, neither does Wycliffe.

Line 8: Scripsit Ranke: Item inc. manus, fort. scribae, voca-
bulum restituerunt false correxerunt in resisterunt.
See above cutting. Vulgate does not support, and
Ranke considers it to be disregarded.

Lines 21 & 22: Scripsit Ranke: per-||secutiones qui
ductus calami otiosus est. Accidental mark: ignore.

Line 24: Scripsit Ranke: Inc. iconii, litera o acutissimo
obelo iugulata.

Line 32: Scripsit Ranke: Ir-||rantes mut. in Er-||r.

quae didicisti et credita
sunt tibi,, Sciens a quo
didiceris. Et quia ab infan-
tia sacras litteras nosti
quae te possent instruere
ad salutem per fidem quae
est in xpo ihu,,

xvii. **Omnis scriptura diuinitus**

IN NATALIS
LE SANCTI
IOHANNIS

instituta,, Et utilis ad
docendum,, ad arguendu^m
ad corrigendum,, ad eru-
diendum in iustitia,, Ut
perfectus sit homo di,, ad
omnem opus bonum in-
structus,,

xviii. **Testificor coram do et xpo**

ihu,, Qui iudicaturus
est uiuos ac mortuos,,
Et aduentum ipsius et reg-
num eius,, Praedica
uerbum insta oportune
inopportune,, Arque ob-
secra. increpa. In omni
patientia. et doctrina

xviii. **Erit enim tempus cum**

sanam doctrinam non sus-
tinebunt,, Sed secundum
sua desideria coacerbabit
sibi magistros,, Pruri-
entes auribus,, Et a ueri-
tate quidem auditum auer-
tent,, ad fabulas autem
conuertentur,,

xx. **Tu uero uigila in omnibus**

labora. Opus fac euange-

1 which thou hast learned, and have
2 been given thee. Knowing by whom
3 thou wast taught, ¹⁵ And from infan-
4 cy hast known the holy scriptures,
5 Which can instruct thee
6 to salvation, by the faith which
7 is in Christ Jesus.

8 ¹⁶ All scripture, is instituted

9 by God. And is profitable
10 to teach. To reprove,
11 to correct. To in-
12 struct in justice. ¹⁷ That the
13 man of God may be perfect, to
14 every good work,
15 furnished.

16 ⁴ ¹ I charge thee, before God and Christ

17 Jesus. Who shall judge
18 the living and also the dead.

19 And his coming, and his
20 kingdom: ² Preach the
21 word: be instant in season,
22 out of season. Reprove, en-
23 treat, rebuke. In all
24 patience and doctrine.

25 ³ For there shall be a time, when

26 they will not endure sound
27 doctrine. But, according to
28 their own desires, they will heap
29 to themselves teachers. Having
30 itching ears: ⁴ And will indeed
31 turn away their hearing from the
32 truth. But will be turned
33 unto fables.

34 ⁵ But be thou vigilant, labour in all
35 things. Do the work of an evange-

(1-15) 3 14b - 17. (16-35) 4 1 - 5a.

LISTAE,, MINISTERIUM	1	list. Fulfill thy
TUUM IMPLERE. SOBRIUS ES-	2	ministry. Be so-
TO,, EGO ENIM IAM DELIBOR	3	ber. ⁶ For I am even now ready.
ET TEMPUS MEAE RESOLUTIONIS	4	And the time of my dissolution
INSTAT,, BONAM CERTA-	5	is at hand. ⁷ I have fought
TAUI CERTAMEN,, CURSUM	6	a good fight. I have finished
CONSUMMAUI. FIDEM SER-	7	my course. I have kept the
UAUI,, IN RELIQUO REPOS-	8	faith. ⁸ As to the rest, there is laid
ITA EST MIHI CORONA IUSTITIAE	9	up for me a crown of justice.
QUAM REDDET MIHI DñS IN IL-	10	Which the Lord the just judge
LO DIE IUSTUS IUDEX,, NON	11	will render to me in that day. And
SOLUM AUTEM MIHI,, SED	12	not only to me. But
ET HIS QUI DILIGUNT ADVENTUM	13	to them also that love
EIUS,, †	14	his coming.†
XXI. FESTINA VENIRE AD ME CITO	15	* Make haste to come to me quickly.
DEMAS ENIM ME DERELIQUIT	16	⁹ For Demas hath left me:
DILIGENS HOC SAECULUM. ET	17	Loving this world, and
ABIIT THESSALONICAM,,	18	is gone to Thessalonica:
CRESCENS IN GALATIA,, TITUS	19	¹⁰ Crescens into Galatia. Titus
IN DALMATIA,, LUCAS EST	20	into Dalmatia. ¹¹ Only Luke
MECUM SOLUS,, MARCU ^m	21	is with me. Take
ADSUME ET ADDUC TECUM	22	Mark, and bring him with thee:
EST ^{ENIM} MIHI UTILIS IN MINIS-	23	for he is profitable to me for the
TERIO,, TYTHICUM AUT ^m	24	ministry. ¹² But Tychicus I have
MISI EPHESUM PAENULAM	25	sent to Ephesus. ¹³ The cloak
QUAM RELIQUI THROADE	26	that I left at Troas,
APUD CARPUM,, VENIENS	27	with Carpus. When thou comest,
ADFERES TECUM. ET LIBROS	28	bring with thee, also the books,
MAXIME AUTEM MEM-	29	especially the parch-
BRANAS	30	ments.
XXII. ALEXANDER AERARIUS MUL-	31	¹⁴ Alexander the coppersmith
TA MALA MIHI OSTENDIT,,	32	hath done me much evil.
REDDAT EI DñS SECUNDUM	33	The Lord will reward him according
OPERA EIUS,, QUEM ET TU	34	to his works. ¹⁵ Whom do thou also
DEUITA. VALDE ENIM RESIT	35	avoid, for he hath greatly with-

(1-35) 4 5b – 15a.

Lines 15 - 20: Ranke's Vulgate seems to 'follow' RSVCE, starting verse 9 on line 15 *here, verse 10 starting with line 16, running on to line 20, where at verse 11, it gets back in sync with the modern Vulgate. I here use modern Vulgate numbering.

Line 23: Scripsit Ranke: Inc. fort. S [est] **ENIM**

Line 24: Scripsit Ranke: Inc., atramento nigerrimo usus, **TYTHICUM**

Line 25: Scripsit Ranke: idem inc., **PAENULAM**

Lect.
in ieiunio
sancti
Laurentii

TIT UERBIS NOSTRIS

xxiii. **IN prima mea defensione**

nemo mihi adfuit. Sed omnes me dereliquerunt

Non illis reputetur,, dñs autem mihi adstitit. et confortauit me,, Ut per me praedicatio impleatur,, Et audiant omnes gentes,, Et liberatus sum de ore leonis,, Liberauit me dñs ab omni opere malo,, Et saluum faciet in regno suo caeleste,, Cui gloria in saecula saeculorum,, †

xxiii. **Saluta priscillam et aquilam,, Et onesiphori domum,, Erastus remansit corinthi,, Trophimum autem reliqui infirmum mileti,, Festina ante hiemem uenire**

xxv. **Salutat te eubulus et pudentes et linus et claudia**

Et fratres omnes. dñs ihs xps cum spu tuo. gratia^m nobiscum. Amen. †

.....

ĒXP. AD TIMOTHEUM. II.

ĪNC. AD TITUM ARGUMENTUM

.....

1 stood our words.

2 ¹⁶ At my first answer

3 no man stood with me. But all
4 forsook me:

5 Blame them not. ¹⁷ The Lord

6 though, stood by me, and

7 strengthened me. That

8 by me the preaching may be ac-

9 complished. And that all the

10 nations may hear. And I was saved

11 from the lion's mouth. ¹⁸ The

12 Lord hath delivered me from every

13 evil work. And will preserve

14 me in his heavenly king-

15 dom. To whom be glory for

16 ever and ever. †

17 ¹⁹ Salute Priscilla and Aquila.

18 And the household of Onesiphorus.

19 ²⁰ Erastus re-

20 mained at Corinth. And Tro-

21 phimus I left

22 sick at Miletus. ²¹ Make

23 haste to come before winter.

24 **Saluting thee are: Eubulus and Pu-**

25 dens, and Linus and Claudia,

26 And all the brethren. ²² The Lord Jesus

27 Christ be with thy spirit. Grace

28 be with you. Amen. †

29

30

31 **ENDS: TO TIMOTHY: 2ND.**

32

33 **BEGINS: TO TITUS, TOPIC**

34

35

<p>TITUM COMMUNE^oFACIT ET INSTRUIT DE CONSTITUTIONE PRAESBYTERII· ET DE SPIRITUALI CONVERSATIONE· ET HERETICIS UITANDIS· QUI IN SCRIPTURIS IUDAEICIS CREDUNT SCRIBIT A NICOPOLI</p>	<p>1 He reminds Titus and instructs him 2 in the constitution of the priest- 3 hood, and of the spiritual 4 life, and to avoid heretics, who 5 believe in Judaic scripture: 6 Written from Nicopolis.</p>
<p>E^xP· A^rG· IⁿC· BREVIS</p>	<p>7 END. TOPIC. BEG. BREVIS.</p>
<p>i· DE D^{no} PATRE QUOD ANTE AETERNA TEMPORA D^{nm} FILIUM NOBIS PROMISERIT· QUEM POSTEA SUI TEMPORIBUS DECLARAVIT</p>	<p>8 Of the Lord the Father who before 665 19 9 time eternal, promised the Lord, 10 his Son to us, whom 11 in due times, 12 He acknowledged.</p>
<p>ii· DE EPISCOPI FORMULA· ET QUOD IDEM QUONDAM EPISCOPI FUERINT QUI ET PRAESBYTERI DICEBANTUR· ET DE SEDUCTORIBUS ECCLESIA^{rum}</p>	<p>13 Of the formula for bishops, and 666 3 14 how the same way, Bish- 15 ops were made, who also were 16 called priests. And of the 17 seducers of the churches</p>
<p>iii· DE SENIBUS ET IUUENIBUS ET QUOD DOCTOR IN OMNIBUS BONIS EXEMPLUM DEBEAT ESSE DISCIPULIS</p>	<p>18 Of the elders and juniors, 667 28 19 and that the teacher in all things 20 should be a good example to 21 the disciples.</p>
<p>iiii· DE SERUIS ET QUOD OMNIBUS GRATIA Dⁱ INLUXERIT SALUTARIS·</p>	<p>22 Of servants and that all the 668 21 23 grace of God enkindled thy sal- 24 vation</p>
<p>v· DE IMPERIO DOCENTIUM ET SUBIECTIONE PRINCIPIBUS AC POTESTATIBUS AD OMNEM^m OPUS BONUM ET DE VIRTUTIBUS OMNIBUS ET QUOD^d NON SECUNDUM OPERA HOMINUM SED SECUNDUM VOLUNTATEM SUAM· CUI VOLUERIT D^{ns} MISERE^{bi}TUR</p>	<p>25 Of the command teaching, both 669 11 26 the subjection to principalities 27 and powers that be, to all 28 good works, and of all the 29 virtues, and what is not 30 according to the works of 31 men, but according to the will of 32 the Lord, who will have mercy on 33 whom he would wish.</p>
<p>vi· DE CREDENTIBUS D^o UT PRAEESSE CURENT OPERIBUS BONIS</p>	<p>34 Of the believers in God, that they 670 11 35 care to maintain good works.</p>

Line 1: Scripsit Ranke: Inc. comm^onefacit

Line 27: Scripsit Ranke: Fort. M1 om^mem. Dubium an litera m puncto etiam supra scripto instructa sit.

Line 29: Scripsit Ranke: Fort. M1 quo a manu incerta, quae Victorinam indolem non habet, mutatum in quod

Line 33: Scripsit Ranke: M1 misere^{bi}tur

vii. De quaestionibus et genealogiis ⁷ legis contentionibus deuitandis	1 Of questions and genealogies, and legal disputes, things to be avoided.	670 17
viii. De heretico homine cum semel correptus fuerit euitando	4 Of the man who is still a heretic, having been once corrected, to be avoided.	670 22
viii. De titō et artima et tychico et zena. Legis perito et apollo. de apostolo doctrinam suis ad bona opera ne infructuosi fierent et usos necessarios pollicente	7 Of Titus, and Artemas, and Tychicus, and Zena, attorney at law, and apollo; of the Apostle, his teaching concerning good works, not being unproductive, and promise of necessary works	670 29
x. De apostolo diligentes eum ^m per epistulas salutante ^{LITTERIS}	14 Of the Apostle loving him by the salutation of the epistle.	671 5
.....	16	
EX̄P. BRĒB. ĪNC. CORPUS EPIST.	17 END. BREV. BEG. BODY OF EPIST.	
	18	
Paulus seruus dī apostolus autem xpī ihū. Secundu ^m fidem electorum dī	19 1 Paul, Servant of God, and apostle of Christ Jesus, according to the faith of the chosen of God.	
Et agnitionem ueritatis quae secundum pietate ^m est in spem uitae aeternae	22 And the acknowledging of the truth, which is according to godliness, ² unto the hope of life everlasting,	
quam promisit qui non mentitur d̄s ante tempora saecularia. Manifestauit autem temporibus suis uerbum suu ^m	25 Which God, who lieth not, hath promised before the times of the world. ³ But hath in due times manifested his word	
In praedicatione quae credita est mihi. Secundu ^m praeceptum saluatoris nostri ^{dī} Tito dilecto filio secundum communem fidem. Gratia.	30 In preaching, which is committed to me according to the commandment of our Saviour ^{god} . ⁴ To Titus my beloved son, according to the common faith. Grace,	

(19-35) 11 – 4a.

Lines 1b & 2: Scripsit Ranke: M¹ [genealogiis] **et**, et quidem signo adhibito ⁷. This is the Tironian ‘&’ = ‘**et**’
 Line 10: Scripsit Ranke: M¹ [suis] **ad**

Line 12: Scripsit Ranke: M¹ **fuerint et usos**
 Line 15: Scripsit Ranke: marg. inscripsit **LITTERIS**.
 Line 33: Scripsit Ranke: Inc., fort. S [nostri] **dī**

et pax a dō patre et xpō	1	and peace from God the Father, and
ihū saluatore nostro	2	from Christ Jesus our Saviour.
ii. huius rei gratia. Reliqui Te	3	⁵ For this cause I left thee in
cretae ut ea quae desunt	4	Crete, that what is amiss thou
corrigas,, Et consti-	5	make good. And should
tuas per ciuitates praes-	6	est ordain priests in
byteros sicut et ego tibi	7	every city, as I also appoin-
disposui,, Si quis sine	8	ted thee. ⁶ If any be without
crimine est,, Unius uxo-	9	crime, the husband of
ris uir. filios habens fi-	10	one wife, having faith-
deles,, Non in accusa-	11	ful children. Not accused
tione luxuriae aut non	12	of profligacy, or insub-
subditos,, Oportet	13	ordination. ⁷ For a
enim episcopum sine	14	bishop must be without
crimine esse. Sicut dī	15	crime. As the
dispensatorem,, Non	16	steward of God. Not
superbum. non iracun-	17	proud, not subject to
dum,, Non uiolentu ^m	18	anger, not given to wine,
non percussorem,, Non	19	nor violence. Not greedy
turpilucris cupidum,, Sed	20	of filthy lucre. ⁸ But
hospitalem. Benignum	21	given to hospitality, gentle,
sobrium. iustum. sc̄m	22	sober, just, holy,
continentem,, Amplec-	23	continent. ⁹ Embracing
tentem eum qui secundu ^m	24	that faithful word
doctrinam est fidelem	25	which is according
sermonem,, Ut potens	26	to doctrine, that he may
sit ēt exhortari in doc-	27	be able also to exhort in
trina sana,, Et eos qui	28	sound doctrine, and to
contradicunt arguere	29	convince the gainsayers.
Sunt enim multi etiā	30	¹⁰ For there are also many
inobedientes uanilo-	31	disobedient, vain
qui et seductores,, Ma-	32	talkers, and seducers. Es-
xime qui de circumcisio-	33	pecially they who are of the
ne sunt,, Quos oport-	34	circumcision. ¹¹ Who must
et redargui,, qui uni-	35	be reprov'd. Who sub-

(1-35) 1 4b – 11a.

Line 21: Scripsit Ranke: Supra primam literam vocabuli **hospitalem** punctum duplex apparet, cuius vestigium sequenti paginae impressum est, quod quid sibi velit incertum. I.e., print-through from page 665.

Line 27: Scripsit Ranke: [**sit**] **ēt** lectio, non error. This deletion may be 'Vulgatization'; I have shown the 'uncorrected' text in grey.

Line 30: Scripsit Ranke: **etiā**. Lectionem retinui. Vulgate supports original, so ignore the edit.

uersas domos subuer-	1	vert whole
tent,, docentes quae	2	houses. Teaching things which
non oportent turpilu-	3	they ought not, for filthy
cri gratia,, dixit qui-	4	lucre's sake. ¹² One of
dam ex illis. proprius	5	them a prophet of
ipsorum propheta,,	6	their own, said:
Cretensis. semper men-	7	The Cretians are always
daces,, malae bestiae	8	liars, evil beasts,
uentris pigri,, Testimo-	9	slothful bellies. ¹³ This
nium hoc uerum est,,	10	testimony is true.
Quam ob causam increpa	11	Wherefore rebuke them
illos dure,, ut sani sint	12	sharply. That they may be
in fide,, non intenden-	13	sound in the faith. ¹⁴ Not giving
tes iudaicis fabulis et	14	heed to the Judean's fables and
mandatis hominum	15	commandments of men,
auersantium se a ueritate	16	turned away from the truth.
Omnia munda mundis.	17	¹⁵ All things are clean to the clean:
coinquinatis autem et in-	18	but to them that are defiled, and
fidelibus nihil mundu ^m	19	to unbelievers, nothing is clean.
Sed inquinatae sunt eo-	20	But they are defiled
rum. et mens et consci-	21	in both their mind and their con-
entia,, Et confiten-	22	science. ¹⁶ And they profess
tur se nosse dm,, factis	23	that they know God. But in their
autem negant cum sunt	24	works they deny him; being
abominati et incredi-	25	abominable, and incredu-
biles,, Et ad omnem	26	lous. And to every
opus bonum reprobi,,	27	good work reprobate.
iii. Tu autem. Loquere quae	28	² ¹ But thou, speak the things that
decet sanam doctrinam	29	are fitting for sound doctrine:
Senes ut sobrii sint. pu-	30	² That the elder men be sober,
dici. prudentes,, Sani	31	chaste, prudent. Sound
in fide. in dilectione. in	32	in faith, in love, in
patientia,, Anus simi-	33	patience. ³ The elder women,
liter in habitu sco,, Non	34	in like manner, in holy attire. Not
criminat ^R ices. Non uino	35	false accusers. Not given to

(1-27) 1 11b – 16. (28-35) 2 1 – 3a.

Lines 1 & 2: Scripsit Ranke: Inc. subuer~||tēnt

Line 7: Scripsit Ranke: CRETENSIS. Punctum inutile. I see no punct above the line where marked, though there is a faint mark of one below.

Line 16: Scripsit Ranke: se. Lectio est, quae servanda videbatur. Vulgate witnesses se, so disregard this edit.

Line 28: Scripsit Ranke: autem.] Punctum nullius momenti. Seeing this punct as a comma makes good sense. Thus I translate.

Line 33: Scripsit Ranke: Unus corr. in Anus. Anus makes sense in the context, Unus does not.

Line 35: Scripsit Ranke: Inc. criminat^Rices

multo deditos. Bene do-	1	much wine. Teaching
centes. Ut prudentiam	2	well. ⁴ That they may teach
doceant,, adulescentu-	3	wisdom: To the young wo-
las ut viros suos diligant	4	men, to love their husbands, to
filios ament. prudentes	5	love children. ⁵ To be discreet,
sobrias. castas,, domus	6	sober, chaste. Having
curam habentes. Beniq-	7	a care of the house. Gentle,
nas subditas uiris suis	8	obedient to their husbands,
ut non blasphemetur	9	that the word of God be not
uerbum dei,, iuvenes si-	10	blasphemed. ⁶ Young men, in
militer hortare ut sobrii	11	like manner, exhort to sobriety.
in omnibus,, te ipsum	12	⁷ In all things: Shew thyself
praebe exemplum bono-	13	an example of good
rum operum in doctrina	14	works, in doctrine,
in integritate, in castitate	15	in integrity, in chastity, in gra-
tate in uerbum sanum. et	16	vity, ⁸ in the word, sound and
inreprehensibilem,, ut	17	Unblameable. So that
is qui est aduerso est ue-	18	whoso is on the contrary may
reatur,, nihil habens	19	be afraid. Having no
dicere malum de nobis	20	evil to say of us.
iii. Seruos dominis suis subdi-	21	⁹ Servants, to their masters, shall
tos esse in omnibus. pla-	22	be obedient in all things, plea-
centes non contradicen-	23	sing not gainsay-
tes. non fraudantes,,	24	ing. ¹⁰ Not defrauding.
Sed in omnibus fidem bo-	25	But in all things
nam ostendentes,, ut	26	shewing good fidelity. That
doctrinam salutaris	27	they may adorn the doctrine
nostri dñi ornent in om-	28	of God our Saviour in all
nibus,,† apparuit enim	29	things.† ¹¹ For the grace
gratia dñi saluatoris nos-	30	of God our Saviour hath
tri in omnibus hominibus	31	appeared to all men;
erudiens nos. ut abneqan-	32	¹² Instructing us, that, deny-
tes impietatem et saecu-	33	ing ungodliness and world-
laria desideria,, sobrie	34	ly desires. With sobriety,
et iuste. et pie. uiuamus	35	justice, and piety, we should live

Lectio
in epi-
fania

(1-35) 2 3b – 12a.

Line 1: Scripsit Ranke: Inc. deditas.

Line 8: Scripsit Ranke: Inc. sudditas. Quas tres correctiones versum 20. 21 et 24. imprimi iussissem, si Victoris manui adscribendas esse plane mihi persuasum fuisset.

Line 15 & 16: Scripsit Ranke: Inter vocc. integritate et in fort. S instruit in castitate. The Vulgate does not support this edit, so you should ignore it.

Line 16: Scripsit Ranke: S. in [uerbum] lectio singularis, non erronea scriptio | fort. S [sanum] et. In the context, in should stand, following the context, leading up to it.

Line 25: Scripsit Ranke: Supra syllabam bo aliqui ductus calami cernuntur, quorum significio intelligi non potuit. It is not clear whether this is a mark, or an artefact of the vellum. I think Ranke sees something which is not there.

IN hoc saeculo,, Spectan	1	in this world. ¹³ Looking for
tes beatam spem et aduen	2	the blessed hope and coming
tam gloriae magni dñet sal	3	of the glory of the great God and
uatoris nostri ihu xpi,,	4	our Saviour Jesus Christ,
Qui dedit semet ipsum pro	5	¹⁴ Who gave himself for
nobis. Ut nos redeme	6	us, that he might redeem us
ret ab omni iniquitate et	7	from all iniquity, and
emundaret sibi populum	8	might cleanse to himself a people
acceptabilem,, Secta	9	acceptable. A pur
to rem bonorum operum	10	suer of good works.
v. haec Loquere et hāc exhor	11	¹⁵ These things speak, and ex
tare. et argue cum omni	12	hort and argue with all
imperio,, Nemo te con	13	authority. Let no man despise
temnat,, admone illos	14	thee. ³ ¹ Admonish them
principibus et potestati	15	to be subject to princes
bus subditos esse,, Dic	16	and powers. To obey
to oboedire. ad omne	17	at a word, to be ready
opus bonum paratos esse	18	to every good work.
Neminem blasphemare	19	² To speak evil of no man.
Non litigiosos esse sed mo	20	Not to be litigious, but
destos,, Omnem osten	21	gentle. Shewing all
dentes mansuetudinem	22	mildness towards
ad omnes homines,, Era	23	all men. ³ For we
mus erço et nos aliquan	24	ourselves also were some time
do insipientes. et incre	25	unwise, and incre
duli errantes,, Servi	26	dulous, erring. Slaves
entes desideriis et uolup	27	to divers desires and plea
tatibus variis,, In mali	28	sures. In mal
tia et inuidia agentes,,	29	ice and envy, behaving.
Odibiles odientes inuicem	30	And hating one another.
Cum autem benignitas et	31	⁴ But when with benevolence and
humanitas apparuit sal	32	humanity our Divine Sav
uatoris dñi nostri,, Non	33	iour appeared. ⁵ Not
ex operibus iustitiae quae	34	by the works of equity, which
fecimus nos,, Sed secundu	35	we have done. But according to

(1-14a) 2 12b – 15. (14b-35) 3 1 – 5a.

Line 8: **emundaret**: Ranke obeys the instruction to omit this letter, but makes no comment.

Line 11: Scribesit Ranke: **hāc**. Lectio esse videbatur, non error. Vulgate supports this deletion of a redundancy.

Lines 21 & 22: Scribesit Ranke: Penes priorem literam **n** verbi **osten**—||**dentes** miniscula litera **d** superflue

addita in margine.

All I can see here is the ghost of a letter **d**, but careful examination shows that this is a 'print through' from the following page. Ranke's comment here can therefore be disregarded.

suam misericordiam sal-	1	his mercy, he
uos nos fecit., Per laba-	2	saved us. By the laver
rum regenerationis et	3	of regeneration, and renov-
renouationis sp̄s sc̄i., Que ^m	4	ation of the Holy Ghost. ⁶ Whom
infudit in nos ^{BI} abunde per	5	he hath poured forth upon us abun-
ih̄m xp̄m saluatorem nos-	6	dantly, through Jesus Christ our
trum.,† Ut iustificati in	7	Saviour. ⁷ That, being justified in
gratia ipsius heredes si-	8	his grace, we may be
mus., Secundum spem	9	heirs. According to hope
uitae aeternae	10	of life everlasting.
vi. Fidelis sermo est. et de his	11	⁸ It is a faithful saying: and this
uolo te confirmare., Ut	12	I will have thee confirm. That
curam habeant bonis ope-	13	they, who believe in God,
ribus praeesse qui cre-	14	may be careful to excel in
dunt in dō., haec sunt bo-	15	good works. These are good
na et utilia hominibus	16	and profitable unto men.
vii. Stultas autem quaestiones	17	⁹ But avoid foolish questions,
et genealogias., Et con-	18	and genealogies, and con-
tentiones. Et pugnas le-	19	tentions. And strivings
gis deuita., Sunt enim	20	about the law. For they are
inutiles et uanae	21	unprofitable and vain.
viii. hereticum hominem post	22	¹⁰ A man that is a heretic, after
unam et secundam correc-	23	the first and second admoni-
tionem deuita., Sciens	24	tion, avoid. ¹¹ Knowing
quia subuersus est qui	25	that he, that is such an one,
eiusmodi est et delinquit	26	is subverted, and sinneth,
cum sit proprio iudicio	27	being condemned by his own
condemnatus.,	28	judgment.
viii. Cum misero ad te arteman-	29	¹² When I will send to thee Artemas
uel tythicum., Festina	30	or Tychicus, make haste to come
ad me uenire nicopoli	31	unto me to Nicopolis.
ibi enim statui hiemare.,	32	For there I have decided to winter.
zenam legis peritum. et apol-	33	¹³ Zenas, the lawyer, and Apol-
lo sollicite praemitte.,	34	lo, send forward with care.
ut nihil illis desit., discant	35	That they lack nothing. ¹⁴ And let

(1-35) 3 5b – 14a.

Line 5: Scripsit Ranke: C [IN] NO^{BI}S

Line 31: Scripsit Ranke: [uēnire] puncta otiosa. Actually, I see only the second dot, and that looks accidental.

AUTEM ET NOSTRIS BONIS
OPERIBUS PRAEESSE AD USQ
NECESSARIOS,, UT NON SINT
INFRACTUOSI

x. SALUTANT TE QUI MECUM SUNT
OMNES,, SALUTA QUI NOS
AMANT IN FIDE,, GRATIA
DI cum OMNIBUS VOBIS,,

.....

ĒXPL· AD TITUM

ĪNC· AD PHILEMONEM· ĀRG·

PHILEMONI FAMILIARES· LITTE-
RAS FACIT· PRO ONESIMO SERVO
EIUS· SCRIBIT AUTEM EI A ROMA
DE CARCERE· **per eundem onesim^m**

ĒXP· ĀRG· ĪNC· BREBIS

i· De philemone et appia·
et archippo et domesti-
ca eius ecclesia

ii· De philemone et apostolo
pro eo in orationibus
eius semper memoriam
facientem

iii· De apostolo sene et uincto
philemoni imperante^m
eundemque pariter ob-
secrante pro onesimo
servo ipsius et parari
sibi hospitium commen-
dante

iiii· De epaph^Ra concaptivo

1 our men also learn to
2 excel in good works for uses
3 necessary. That they be not
4 unfruitful.

5 ¹⁵ All that are with me salute
6 thee. Salute them that
7 love us in the faith. The grace
8 of God be with you all.

9

10

11 END. TO TITUS.

12

13 **BEG. TO PHILEMON, TOPIC.**

14

15 To Philemon, homely letters
16 he writes, for Onesimus, his serv-
17 ant, and written to him from Rome,
18 from Prison· **by the aforesaid Onesimus**

19

20 **END. TOPIC. BEG. BREVIS.**

21 Of Philemon and Appia,
22 And Archippo and his
23 house, a church.

672 7

24 Of Philemon, and the Apostle
25 for him, in his pray-
26 ers always making a
27 memoriam

672 17

28 Of the Apostle, old and chained,
29 and Philemon
30 beset similarly,
31 pleads for Onesimus
32 the latter's slave, and asks
33 for a lodging to
34 be prepared

672 32

35 Of Epaphras, fellow prisoner

674 12

(1-8) 3 14b – 15.

Line 18: Scripsit Ranke: Fort. C [CARCERE] **per eundem onesimo^m**. The double dot with overbar signifies a missing letter 'm', usually indicating accusative, here expected following 'per'. Indication is that **onesimus** is Second declension. The preposition **pro**, takes the Ablative, and the preposition **per**, the Accusative.

We have **pro onesimo** in line 16, and **per onesim^m** in line 18. Ranke thinks he sees ? as o, but it is indistinct, and u is expected as in the second declension accusative. I have restored the expected u.

Line 35: I found 'R' missing from 'epaphra'. I have here restored it. Ranke does not notice it to be missing.

apostoli. et marco et aris-
tharco. et dema. et Luca
adiutoribus pauli.

EX̄P. B̄REB. ĪNC. EPISTULA.

Paulus uinctus ih̄u xp̄i et
timotheus frater,, Phi-
lemoni dilecto et adiuto-
ri nostro,, Et appiae so-
rori carissimae,, Et ar-
chippo comilitoni nos-
tro,, Et ecclesiae quae
est in domo tua,, Gratia
uobis et pax a dō patre. n̄
et dñō ih̄u xp̄o,,

II. GRATIAS AGO Dō meo semper
pro memoria tu facien-
s in orationibus meis,,
audiens fidem et caritatem
tuam et fidem quam habes
in dñō ih̄u et in omnes sc̄os
Ut communicatio fidei tuae
euidens fiat in agnitione
omnis operis boni. quod
in nobis est in xp̄o ih̄u,,
Gaudium enim magnum
habuimus. et consolatio-
nem in caritatem tuam.
Quia viscera sc̄orum re-
quieverunt per te frater
III. Propter quod multam fi-
duciam habentes in xp̄o
ih̄u. imperandi tibi quod
ad rem pertinet. propter

1 of the Apostle, and Mark and Aris-
2 tharchus, and Demas, and Luke,
3 fellow workers of Paul.

5 END. BREV. BEG. EPISTLE.

7 ¹ Paul, prisoner of Jesus Christ, and
8 brother Timothy. To Phi-
9 lemon, our beloved and fellow
10 labourer. ² And to Appia, our
11 dearest sister, and to Ar-
12 chippus, our fellow sol-
13 dier. And to the church which
14 is in thy house. ³ Grace to you
15 and peace from God our Father,
16 and from the Lord Jesus Christ.

17 ⁴ I give thanks to my God, always
18 making for a remembrance of
19 thee in my prayers.

20 ⁵ Hearing of thy faith and charity
21 and the faith which thou hast
22 in Lord Jesus, and all the saints:

23 ⁶ That communication of thy faith
24 may be made evident in the ack-
25 nowledgment of all good work, that
26 is in us in Christ Jesus.

27 ⁷ For I have had great
28 joy and consolation
29 in thy charity,

30 For the hearts of the saints have
31 been refreshed by thee, brother.

32 ⁸ Wherefore though I have
33 much confidence in Christ
34 Jesus, to command thee what
35 is to the purpose: ⁹ For

(7-35) 11 – 9a.

Line 18: Scripsit Ranke: Prima syllaba vocabuli
pro memoria obelo transfixa. 'pro memoria' is
two words, not one. 'pro' should take the ablative, not
the accusative, as here, so there is a grammatical error,

and 'pro' is redundant, hence it is deleted.

Line 20: Scripsit Ranke: [audiens] fidem et

Line 33: Scripsit Ranke: habentes secundum
Lachmannum aliorum quoque codicum lectio.

CARITATEM MAGIS OBSECO	1	charity's sake I rather beseech,
Cum es ^{is} talis ut paulus se-	2	Whereas thou art ^{beest} such, as Paul an
nex., Nunc autem et uinc-	3	old man. And now a prisoner also
tus ihu xpo., Obsecro	4	of Jesus Christ. ¹⁰ I beseech
te pro meo filio., Quem	5	thee for my son. Whom I have
genui in uinculis., One-	6	begotten in my chains. One-
simo. Qui tibi aliquando	7	simus, ¹¹ Who to thee heretofore
inutilis fuit., Nunc	8	hath been burdensome. Now,
autem et tibi et mihi uti-	9	though both to thee and me is use-
lis., Quem remisit tu	10	ful. ¹² Whom I send back. And
autem illum id est ut uis-	11	do thou receive him as my
cera mea suscipe., Que ^m	12	own heart. ¹³ Whom
ego uolueram mecum re-	13	I would have retained
tinere., Ut pro te mihi	14	with me. That for thee he might
ministraret in uinculis	15	minister to me in the chains of
euangelii., Sine consilio	16	the gospel. ¹⁴ But without
autem tuo nihil uolui fa-	17	thy counsel, nothing would I
cere., Uti ne uelut ex	18	do. That not as from
necessitatem bonum	19	necessity, would thy good
tuum esset., Sed uolun-	20	deed be, but of free-
tarium., Forsitam eni ^m	21	will. ¹⁵ For perhaps
ideo secessit ad horam	22	he then departed for a season
a te ut aeternum illum	23	from thee, that for eternity thou
reciperes., Jam non	24	receive him again ¹⁶ Not now
sicut seruum. Sed pro	25	as a slave. But instead
seruo carissimum fra-	26	of a slave, a most dear bro-
trem., Maxime mihi	27	ther. Especially to me:
quanto autem magis tibi	28	but how much more to thee
et in caritate ^{ne} et in dño.,	29	^{both} in ^{the flesh} charity and in the Lord?
Si ergo habes me socium	30	¹⁷ If then thou count me a partner,
suscipe illum sicut me	31	receive him as myself.
Si autem aliquid nocuit tibi	32	¹⁸ And if he hath any way wronged thee,
aut debet hoc mihi impu ^{ta}	33	or owes thee ought, charge it to me.
Ego paulus scripsi mea	34	¹⁹ I Paul have written this with my
manu., Ego reddam	35	own hand. I will repay it:

(1-35) 1 9b – 19a.

Line 2: Scripsit Ranke: C [cum] es^{is}. The editor prefers subjunctive to simple present, so: 'thou beest, rather than 'thou art'. The original makes good sense. This then is Vulgatisation should can be ignored

Line 29: Scripsit Ranke: Fort. S [tibi] et in caritate^{ne} quod voc. sec. Lachmannum in aliis quoque codd. inuenitur. Here the editor prefers: 'both in the flesh' to 'in charity'. As in line 2, this is Vulgatisation.

ut non dicam tibi quod et	1	not to say to thee, that thou owest	
te ipsum mihi debes., Itaque	2	me thy own self also. ²⁰ So brother,	
frater ego te ^R fruar in dño	3	may I enjoy thee in the Lord.	
Refice viscera mea in xpo	4	Refresh my heart in Christ.	
Confidens ^{IN} oboedientiaē	5	²¹ Trusting in thy obedience,	
tuaē scripsi tibi., Sciens	6	I have written to thee. Knowing	
quoniam et super id quod	7	that thou wilt also do more	
dico facies., Simul au-	8	than I say. ²² But withal	
tem et para mihi hospitium	9	prepare me also a lodging.	
Nam spero per orationes	10	For I hope that through your	
uestras donari me uobis	11	prayers I shall be given unto you.	
iii. Salutat te epaphras con-	12	²³ Saluting thee is Epaphras, my	
captiuus meus in xpo ihu	13	fellow prisoner in Christ Jesus,	
marcus. aristharcus. de-	14	²⁴ Also Mark, Aristarchus, De-	
mas. et lucas adiuutores	15	mas, and Luke, my fellow labour-	
mei., Gratia dñi. n̄. ihu	16	ers. ²⁵ The grace of our Lord Jesus	
xpi cum spū uestro. AMEN	17	Christ be with your spirit. AMEN.	
	18		
ĒXP. AD PHILEMONEM.	19	END. TO PHILEMON.	
	20		
ĪNC. AD HEBRAEOS CAPĪT.	21	BEG. TO THE HEBREWS, HDGS.	
.....	22	.....
i. Narratio deitatis xpi in glo-	23	Of the divinity of Christ in the glo-	676 22
ria patris et potestatis	24	ry of the Father, and of the pow-	
omnium cum purifica-	25	er of all with the purifica-	
tione eorum qui super ter-	26	tion of those who are upon	
ra sunt postquam ascen-	27	the earth, after he ascen-	
dit in caelestem gloria	28	ded into the glory of Heaven,	
quoniam gloria xpi non	29	for the glory of Christ is not	
est angelica sed deitatis	30	of angels but of divinity.	
ii. Et opifex propter quod	31	And of the workers, because	678 3
non in praesenti saecu-	32	it is not in this world	
lo in quo sunt ministri	33	that they minister	
sed futura dispensatione	34	but in the world to come.	
iii. Quoniam incorporatus est	35	Because it is embodied	679 27

(1-17) 1 19b – 25.

Line 3: Scripsit Ranke: Inc. **fruar**Lines 5 & 6: Scripsit Ranke: Fort. V **IN** OBOEDIENTIA || **TUA**

	secundum adjunctionem	1	according to the binding	
	quae ad nos est ad salutem	2	which to us is for the welfare	
	hominum propter quod	3	of men because	
	ei adiungimur	4	to him we would be bound	
iiii.	Quoniam credendum est	5	Because the belief is	683 7
	xpo sicut et mosi credi-	6	in Christ like also Moses is be-	
	derunt. Sublimiore ^m	7	lieved. More so	
	tamen quasi dm et homi-	8	yet as God, and men	
	nem sciendum esse et	9	to be understanding and	
	timendam antiquorum	10	the fearing of older times	
	defluxinem,,	11	ebbing away.	
v.	Exhortatio destinationis	12	The exhortation of the destiny	684 17
	ad manifestissimam	13	to the most manifest	
	requiem	14	rest	
vi.	De terribili iudicio ac uer-	15	Of the dreadful judgment, and the	685 10
	bo futuro per omnibus	16	word of the world to come on all,	
	et de suavitate gratiae	17	and of the sweetness of the priestly	
	sacerdotalis ab eo qui	18	grace, from him who	
	similiter pro nobis pas-	19	likewise for us, has	
	sus est ut homo,,	20	suffered as a man.	
vii.	Obiurgatio quasi adhuc	21	The reproof, as hitherto	686 28
	eceant introductione ^m	22	they would need introduction,	
	et exhortatio ad perfec-	23	and the encouragement to perfec-	
	tionem et obsecratio	24	tion, and prayer	
	in laudem	25	in praise.	
viii.	Quia firma est di repro-	26	Because the promise of God is	688 14
	missio et hoc cum di sa-	27	sure, and this with God is the sa-	
	cramento	28	crament.	
viii.	De melchisedech qui forma	29	Of Melchisedech who is the proto-	689 34
	est xpi secundum nomen	30	type of Christ, after name,	
	et ciuitatem et uitam	31	and city, and life,	
	et sacerdotium et quia	32	and priesthood, and that he is	
	prae-honoratus est abrahae	33	more honourable than Abraham.	
x.	Quoniam cessauit sacerdo-	34	Because he has ended the priest-	691 20
	tium aaron quod super	35	hood of Aaron which over	

R TERRAM ET STABIT UERU ^B ^m	1	the Earth also will stand. The word	
CAELESTE QUOD EST XPI EX	2	from heaven, which is Christ's, from	
ALIO GENERE NON SECUNDU ^m	3	another way, not according to	
CARNEM NEC SECUNDUM	4	the flesh, nor according to	
LEGEM CARNALEM.	5	the law of the flesh.	
XI · EMINENTIA SECUNDI TESTA-	6	The eminence of the second testa-	694 13
MENTI AD PRIORIS IN PRO-	7	ment over the first, in atone-	
PIATIONEM ET SCIFICATIONE ^m	8	ment, and in saintliness.	
XII · DE SANGUINE XPI IN QUO NOU ^m	9	Of the blood of Christ in which the	696 3
EST TESTAMENTUM QUIA	10	New Testament stands, because	
IN IP SO EST CERTISSIMA PU-	11	in this is the most certain pu-	
RIFICATIO IN PERPETUO	12	rification for ever.	
NON EA QUAE IN SANGUINE ANI-	13	Not by which in the blood of ani-	
MALIUM QUAE IN TERRA OF-	14	mals which are on the Earth are	
FERUNTUR	15	offered.	
	16		
ĒXP· CAPITULA· ĪNC·	17	END. HEADINGS. BEG.	
	18		
CORPUS EPISTULAE	19	BODY OF EPISTLE.	
.	20	. . . . .
	21		
MULTIPARIAM ET MULTIS^{que} MO-	22	1¹ In many and various ways in	
DIS OLIM D̄S LOQUENS PATRI-	23	times past God spoke to the fa-	
BUS IN PROPHETIS., NO-	24	thers by the prophets. Last	
UISSIME DIEBUS ISTIS LOCU-	25	of all, in these days He hath spo-	
TUS EST NOBIS IN FILIO QUEM	26	ken to us by his Son, ² whom	
CONSTITUIT HEREDEM UNI-	27	he hath appointed heir	
UERSORUM., PERQUEM	28	of all things. By whom also	
FE CIT ET SAECULA., QUI	29	he made the world. ³ Who	
CUM SIT SPLENDOR GLORIAE	30	being the brightness of his glory,	
ET FIGURA SUBSTANTIAE EIU	31	and the figure of his substance,	
PORTANS quoque omnia uer-	32	And upholding all things by the	
BO UIRTUTIS Suae PURGA-	33	word of his power, ma-	
TIONEM PECCATORUM FACI-	34	king purgation of	
ENS., SED ET AD DEXTERA ^m	35	sins, sitteth on the right hand	

(22-35) 11 – 3a.

Line 1: Scripsit Ranke: Siglum Victorinum **R** hic elegantius quam alibi exaratum effecit, ut scriba quod scriperat **uerum** mutaret in **uerbum**. 'uerum' :: 'the truth' may be the original, or it may be an error corrected. However, 'uerbum' :: 'the word' reads better, and though probably a Vulgatisataion, this is here chosen.

Line 6: **xii**: This number is missing from the list of headings, but the heading break in the text does exist, so I restored it.

Line 9: **xii**: This number is missing from the list of headings, but the heading break in the text does exist, so I restored it.

Line 22: Extreme left margin. See 678, 33: '1', trace of the 3rd numbering system, added from Codex Amiatinus.

Line 22: Scripsit Ranke: Inc. fort V

[**MULTIPARIAM ET MULTIS^{que}**.

This is Vulgatisation, but it has no effect on the English.

II.

maiestatis in excelsis,, 1 of the majesty on high.
 Tanto melior angelis effec- 2 ⁴ Being made so much better than
 tus,, Quanto differentius 3 the angels. As he hath inhe-
 prae illis nomen heredi- 4 rited a more excellent name
 tauit,, 5 than they.
 Cui enim dixit aliquando an- 6 ⁵ For to which of the angels hath he
 gelorum filius meus es Tu 7 said at any time, "Thou art my Son,
 ego hodie genui te,, Et 8 today have I begotten thee"? And
 rursus ego ero illi in patre 9 again, I will be to him a Father,
 et ipse erit mihi in filium 10 and he shall be to me a Son?
 Et cum iterum introducit 11 And again, when he bringeth in
 primogenitum in orbem 12 the first begotten into the
 terrae dicit. Et adorent 13 world, he saith: And let all the
 eum omnes angeli dei,, Et 14 angels of God adore him. ⁷ And
 ad angelos quidem dicit 15 to the angels indeed he saith:
 Qui facit angelos suos sps 16 He that maketh his angels spirits,
 et ministros suos flam- 17 and his ministers a flame
 mam ignis,, Ad filium 18 of fire. ⁸ "But to the
 autem,, thronus tuus ds 19 Son: Thy throne, O God,
 in saeculum saeculi,, Vir- 20 is for ever and ever. A sceptre
 sa aequitatis uirga regni 21 of justice is the sceptre of thy king-
 tui,, dilexisti iustitiam 22 dom. ⁹ Thou hast loved justice,
 et odisti iniquitatem. 23 and hated iniquity:
 propterea unxit te ds ds 24 so God, thy God, hath anointed
 tuus oleo ^{%exultationis} laetitiae prae 25 thee with the oil of ^{%gladness} joy above
 participibus tuis,, 26 thy fellows."
 Et tu in principio dne ter- 27 ¹⁰ And: "Thou, in the beginning,
 ram fundasti,, Et ope- 28 O Lord, founded the earth. And
 ra manum tuarum sunt 29 the works of thy hands are the
 caeli. ipsi peribunt tu au- 30 heavens. ¹¹ They shall perish, but
 tem perma nobis. Et om- 31 thou shalt continue. And they
 nia ut uestimentum uete- 32 shall all grow old as a gar-
 rescent Et uelut amictu^m 33 ment. ¹² And as a vesture shalt thou
^{%mutabis} inuolues eos. ut uestimen- 34 ^{%change} cover them, that their clothes
 tum et mutabuntur,, 35 shall also be changed."

(1-35) 1 3b – 12a.

Line 6: Scripsit Ranke: Capp. epist a
 scriba tum numeris tum rubra primi
 versus scriptione distincta sunt.
 Postea alia epistolae dispartitio effecta
 est, cuius primum vestigium [II] a
 nobis obliqua numerorum forma
 insignitum vides in versu

II 678 3. III 679, 27; IIII 683, 7;
 V 684, 17; VI 685, 10; VII 686 28;
 VIII 688, 14; VIII 689, 34; X 691, 20;
 XI 694, 13; XII 697, 3,
 inde a quo ulterior aliquis eiusdem
 generis numerus per totam epistolam
 non invenitur. Goto 678, 33.

(New headings dark red, old, pink.)
 Line 25: Edit suggesting that
^{%exultationis} :: 'gladness' be used
 in place of ^{%laetitiae} :: 'joy'.
 Line 34: Edit suggesting that
^{%mutabis} :: 'change' be used in
 place of ^{%involues} :: 'cover'.

	, Tu autem idem ^{ipse} est. Et an-	1	"But thou art unchanged. And
	, ni tui non deficient.,	2	thy years shall not fail."
ii.	Ad quem autem angelorum	3	¹³ But to which of the angels
	, dixit aliquando., Sede	4	said he at any time: "Sit
	, a dextris meis donec po-	5	on my right hand, until I
	, nam inimicos tuos sca-	6	make thy enemies
	, illum pedum tuorum	7	thy footstool?
iiii.	Nonne omnes sunt admi-	8	¹⁴ Are they not all mi-
	nistratorii sps in minis-	9	nistering spirits, sent to minis-
	terium missi. Propter	10	ter for them. Who shall
	eos qui hereditatem ca-	11	receive the inheritance
	piunt salutis. Propterea	12	of salvation? ² ¹ Therefore
	abundantius oportet	13	ought we more diligently to
	observare nos. ea quae	14	observe the things which we
	audiuimus., Ne forte	15	have heard. Lest perhaps we
	pereffluamus., Si eni ^m	16	should let them slip. ² For if
	qui per angelos dictus	17	the word, spoken by
	sermo. factus est firmus	18	angels. Became steadfast.
	Et omnis praevaricatio	19	And every transgression
	et inoboedientia accepit	20	and disobedience received
	iustam mercedis retri-	21	a just recompense of
	butionem., Quomodo	22	reward. ³ How
	nos effugiemus. Si tan-	23	shall we escape. If we
	tam neglexerimus salute ^m	24	neglect so great salvation?
v.	Quae cum initium accepit	25	It was declared at first
	et enarrari per dñm	26	by the Lord,
	ab eis qui audierunt. In	27	and by those who heard him; It
	nobis confirmata est	28	was attested to us
	Contestante dō signis	29	⁴ God also bearing them witness by
	et portentis et variis	30	signs, and wonders, and divers
	virtutibus et sps scī dis-	31	miracles, and distributions
	tributionibus secundu ^m	32	of the Holy Ghost, according
vi.	sua voluntate., Non	33	to his own will. ⁵ For God
	enim angelis subiecit	34	hath not subjected unto angels
	orbem terrae futurum	35	the world to come,

(1-11) 1 12b – 12a. (12-35) 2 1 – 5a.

Line 1: Scripsit Ranke: C. [autem] ipse es, litera i obelo caesa.

Line 3: Extreme left margin. See 678, 33: 'ii', trace of the 3rd numbering system, added from Cod. Am. Barely visible.

Line 3: Scripsit Ranke: tertium. :: Old heading number iii has been replaced by ii.

Line 4: Old heading number iii has been erased.

Line 25: Old heading number v has been erased.

Line 33: Scripsit Ranke: Denique tertia aliqua epistolae in capita (xxxviii) distinctio sero tempore ad marginem

Line 1:

Ra: 313:25

fortasse a correctore M¹ adnotata est, hac ratione, ut cap. iii (alterius enim non videtur vestigium adesse) inchoetur 678,33; The headings, i - xxxviii, that Ranke postulates, are in this manuscript, from Codex Amiatinus, and do not fit its format. They are indicated by small numbers in light brown. The identity of i is obviously the start of the Epistle, but the start of heading ii is in doubt. On line 3 there is a trace of two erasures, one is the old No iii, the other may be this new number. Goto 679, 33.

	de quo Loquimur., Testa-	1	whereof we speak. ⁶ And
	tus est autem in quodam	2	it is testified in another
	Loco dicens.	3	place, saying:
VI.	· Quid est homo quod memo-	4	“What is man, that thou art mind-
	res eius aut filius homi-	5	ful of him: or the son of man,
	nis quoniam uisitas eu ^m	6	that thou visitest him?”
	Minorasti eum paulo mi-	7	⁷ Thou hast made him a little
	nus ab angelis gloria ^m	8	lower than the angels: thou hast
	et honorem coronasti	9	crowned him into glory and hon-
	eum. et constituisti eu ^m	10	our, and hast set him
	super opera manum Tua-	11	over the works of thy
	rum., Omnia subiecisti	12	hands: ⁸ Thou hast subjected
	sub pedibus eius	13	all things under his feet.
VII.	· In eo enim quod ei omnia	14	For in that he hath subjected all
	subiecit., Nihil demisit	15	things to him. Nothing is so small
	non subiectum ei., Nunc	16	as not to be subject to him. But
	autem necdum uidemus	17	now we see not as yet
	omnia subiecta ei	18	all things subject to him.
VIII.	· Eum autem qui modico	19	⁹ But who, though a little lower
	quam angelis minora-	20	than the angels,
	tus est., Uidemus ihm	21	was made. We see Jesus
	propter passionem mor-	22	for the suffering of death,
	tis gloria ^m et honore ^m	23	crowned ^{with} into glory and
	coronatum., Ut gra-	24	honour. That, through the
	tia dī pro omnibus cus-	25	grace of God, he might taste
	s taret mortem.,	26	death for all.
VIII.	III. Decebat enim eum prop-	27	¹⁰ For it became him, for
	pter quem omnia et per	28	whom are all things, and by
	quem omnia., Qui mul-	29	whom are all things. Who had
	tos filios in gloria ^m ad-	30	brought many children into
	duxerat auctorem salu-	31	glory, that the author of their
	tis eorum per passiones	32	salvation, by his passion
III (from RHS)	consummare., propter	33	be made perfect. ^{11b} For
	quam causam non con-	34	which cause he is not
	funditur fratres eos	35	ashamed to call them

(1-35) 2 5b – 11a.

Line 4: Old heading number **vi** has been erased.Line 14: Old heading number **vii** has been erased.Line 19: Old heading number **viii** has been erased.Line 23: Scribes Ranke: gloria^m et honore^m

Lines 25 & 26: cu~||staret See Lines 27 & 28 below.

Here Ranke makes no comment.

Lines 27 & 28: Scribes Ranke: pro~||pter | Old heading number **viii** has been erased and replaced by **iii**.

Line 33: Verse part 11a is missing. This could have been a marginal note, incorporated later. Or it might be a haplography. However, what is omitted lacks the form of such in Latin. It is only in English that it starts with the same word.

Line 33: Scribes Ranke: **iii** inchoari videatur **679**, 33; I added this symbol: ~ to indicate where the new heading starts. See also line 33 on previous page.

	uocare dicens,,	1	brethren, ¹² saying:
x·	„NUNTIABO NOMEN TUUM	2	“I will declare thy name
	„ FRATRIBUS MEIS. IN ME-	3	to my brethren. In the midst
	„ DIO ECCLESIAE LAUDABO TE,,	4	of the church will I praise thee.
	„ ET ITERUM. EGO ERO FIDENS	5	¹³ And again, I will put my trust
	„ IN EUM,, ET ITERUM.	6	in him.” And again:
	„ ECCE EGO ET PUERI MEI QUOS	7	“Behold I and my children, whom
	MIHI DEDIT DŌ,, QUIA ERGO	8	God hath given me.” ¹⁴ As then
	PUERI COMMUNICAUERUNT	9	the children are partakers of
	SANQUINI ET CARNI,, ET	10	blood and flesh. He also him-
	IPSE SIMILITER PARTICI-	11	self in like manner hath been par-
	PAUIT HISDEM,,	12	taker of the same:
xi·	„UT PER MORTEM DESTRUE-	13	That, through death, he might des-
	RET EAM QUI HABEBAT MOR-	14	troy him who had the empire of
	TIS IMPERIUM ID EST DIABOLI	15	death, that is to say, the devil:
	UT LIBERARE ^T EOS. QUI TIMO-	16	¹⁵ And might deliver them. Who
	REM MORTIS PER TOTAM	17	through the fear of death were all
	UITAM OBNOXII ERANT SER-	18	their lifetime subject to ser-
	UITUTI,,	19	vitute.
xii·	„NUSQUAM ENIM ANGELOS	20	¹⁶ For no where doth he take hold
	ADPRAEHENDIT,, SED SE-	21	of the angels. But of the seed
	MEM ABRAHAE ADPRAEHE-	22	of Abraham he taketh
	NDIT,, UNDE DEBUIT PER	23	hold. ¹⁷ Therefore he needed in
	OMNIA FRATRIBUS SIMI-	24	all things to be made like unto his
	LARE,, UT MISERICORS	25	brethren. That he might become
	PIERET. ET FIDELIS PONTI-	26	a merciful, and faithful priest
	FEX AD DŌ,, UT REPROPI-	27	before God. To be a redemption
	TIARET DELICTA POPULI,,	28	for the sins of the people.
	IN EO ENIM IN QUO PASSUS EST	29	¹⁸ For in that, wherein he himself
	IPSE TEMPTATUS,, PO-	30	suffered and was tempted. He
	TENS EST EIS QUI TEMPTAN-	31	can to them that are tempted,
	TUR AUXILIARI,,	32	give succour
xiii·	„UNDE FRATRES SCĪ. UOCA-	33	³ ¹ Wherefore, holy brethren, par-
Lect. in de-	TIONIS CAELESTIS PARTICI-	34	takers of the heavenly voca-
DICATIONE	PES,, CONSIDERATE APOS-	35	tion. Consider the apos-

(1-32) 2 11b – 18. (33-35) 3 1a.

Line 2: Old heading number **xi** has been erased.

Line 13: Old heading number **xii** has been erased.

Line 16: Scripsit Ranke: LIBERARE V superscripto **T** in LIBERARE^T mutavit.

Lines 16 & 17: The last ‘**m**’ of ‘**timorem**’, by a punct, marked for deletion. Ranke deletes without comment.

Line 21: Scripsit Ranke: **adpraehendit**

Lines 22 & 23: Scripsit Ranke: **adpraehen~||dit** mut. in **app-**.

Line 33: Scripsit Ranke: **v 680**, 33 | Old heading number **xiii** has been erased.

	tolum et pontifice ^m confes-	1	tle and high priest of our
	sionis nostrae ih̄m., qui	2	confession, Jesus. ² Who
	fidelis est ei qui fecit illu ^m	3	is faithful to him that made him,
	Sicut et moyses in omni do-	4	As was also Moses in all his
	mo illius., amplioris eni ^m	5	house. ³ For this man was
	gloriae iste prae moyse	6	counted worthy of greater
	di ^{acis} gnus habitus est., quan-	7	glory than Moses. How much
	tu ^m ampliore ^m honore ^m	8	more than the honor of
	habent domus qui fabri-	9	the house hath he who build-
	cauit illu ^m .,	10	eth it.
xiii.	· Omnis namque domus fa-	11	⁴ For every house is built
	bricatur ab aliquo.,	12	by some man:
	qui autem omnia creauit d̄s	13	Who but God created all things?
xv.	· Et moyses quidem fidelis	14	⁵ And Moses indeed was faith-
	erat in tota domo eius.,	15	ful in all his house.
	Tamquam famulus in tes-	16	As a servant, for a tes-
	s timonium eorum quae	17	timony of those things which
	dicenda erant., x̄ps ue-	18	were to be said. ⁶ But Christ
	ro tamquam filius in do-	19	as the Son in his own
	mo sua., quae domus	20	house. Which house
	sumus nos si fiduciam.	21	are we, if the boldness,
	et gloriam spei usque ad	22	and the glory of the hope, unto
	finem firmam reti-	23	the end, we hold
	neamus., †	24	fast. †
xvi.	· Qua propter. Sicut dicit	25	⁷ Wherefore, as saith the
	„ sp̄s sc̄s. hodie si uocem	26	Holy Ghost: “Today if his voice
	„ eius audieritis nolite ob-	27	you would hear, ⁸ let not
	„ durare corda uestra. Si-	28	your hearts be hardened, as
	„ cut in exaceruatione se-	29	in the bitterness fol-
	„ cundum diem temptatio-	30	lowing; the day of temptation
	„ nis in deserto. ubi tem̄-	31	in the desert, ⁹ where
	„ p̄tauerunt me patres ues-	32	your fathers tempted
	„ s tri., probauerunt et ui-	33	me. Proved and
	„ derunt opera mea., xl.	34	saw my works. 40
	„ annos propter quod	35	years, ¹⁰ for which

(1-35) 3 1b – 10a.

Line 1: Scripsit Ranke: pontifice^m

Lines 7 & 8: Scripsit Ranke: C [est] quanta magis.

The Vulgate does not support this edit. I have sought to match the English closer to the original Latin.

Line 9: Scripsit Ranke: V habent

Line 10: Scripsit Ranke: C illu^mLine 11: Old heading number ~~xiii~~ has been erased.Line 14: Old heading number ~~xv~~ has been erased.Line 25: Old heading number ~~xvi~~ has been erased.

Lines 31 & 32: Scripsit Ranke: tem̄-||p̄tauerunt.

Lines 32 & 33: Scripsit Ranke: ue-||stri.

xvii.

„ OFFENSUS fui GENERATIO-
 „ NI huic. ET dixi semper
 „ ERRANT corde,, IPSI aute^m
 „ NON COGNouerunt uias
 „ meas,, Sicut iuravi IN ira
 „ mea SI INTROIBUNT IN re-
 „ quiem meam,,

· **UIDETE FRATRES NE FORTE SIT**
 IN ALIquo uestrum COR ma-
 lum INcredulitatis discen-
 dia dō uiuo,, Sed adhORTAMI-
 NI uosmet ipsos. per sinqu-
 los dies donec hodie COGNO-
 minatur,, Ut NON OBdu-
 retur qui^s ex uobis FALLacia
 peccati,, PARTICIPES ENI^m
 xpī effecti sumus,, Si ta-
 men INITIUM SUBSTANTIAE
 ejūs usque ad finem fir-
 mum RETINEamus,,

xviii.

· **DUM dicitur hodie SI uoce^m**
 „ eius audieritis nolite ob-
 „ durare corda uestra,,
 „ quemadmodum IN illa ex-
 aceratione

xviii.

· **QUIDAM ENIM AUDIENTES**
 EXACERBAUERUNT,, Sed
 NON UNIuersi qui profec-
C TI SUNT AB AEGYPTO per moy-
 sen,, QUIBUS AUTEM IN-
 pensus EST quadraginta
 annos NONNE ILLIS qui pec-
 cauerunt,, QUORUM ca-
 dauera PROSTRATA SUNT
 IN deserto,, QUIBUS aUTE^m

1 cause I was offended with this gen-
 2 eration, and I said: they always
 3 err in heart. And they
 4 have not known my
 5 ways. ¹¹ As I have sworn in my
 6 wrath: if they shall enter into
 7 my rest.”

8 ¹² Take heed, brethren, lest there be
 9 in any of you an evil heart
 10 of unbelief, to depart from the
 11 living God. ¹³ But exhort
 12 one another every
 13 day, whilst it is called
 14 today. That none of you be hard-
 15 ened through the deceitful-
 16 ness of sin. ¹⁴ For we are made
 17 partakers of Christ. Yet so,
 18 if we hold the beginning
 19 of his substance firm
 20 unto the end.

21 ¹⁵ While it is said today, “if his voice
 22 you would hear, let not
 23 not your hearts be hardened.
 24 Just as in that pro-
 25 vocation.”

26 ¹⁶ For some who heard
 27 did provoke. But
 28 not all that came
 29 out of Egypt with Mo-
 30 ses. ¹⁷ And with whom
 31 was he offended forty
 32 years? Was it not with them that
 33 sinned. Whose car-
 34 casses were destroyed
 35 in the desert? ¹⁸ And to whom

(1-35) 3 10b – 18a.

Line 8: Scripsit Ranke: **vi** 682, 8Line 8: Old heading number **xvii** has been erased.Line 8: Scripsit Ranke: **UIDITE** mut. in **UIDETE**Line 15: Scripsit Ranke: **C** qui^sLine 19: Scripsit Ranke: **ejūs**. Puncta minutissima. Lectio, non sphalma. The Vulgate supports the original text.Line 21: Old heading number **xviii** has been erased.Line 26: Old heading number **xviii** has been erased.Line 27: Scripsit Ranke: **EXACERBAUERUNT** rasura mutatum in **EXACERBAUERUNT**Lines 28 & 29: Scripsit Ranke: **profe~||cti**.

	JURAVIT NON INTROIRE IN RE-	1	did he swear, that they should not
	QUIEM IPSIUS NISI ILLI ^s QUI	2	enter into his rest, but to them
	INCREDULI FUERUNT., ET	3	that were incredulous? ¹⁹ And
	UIDEMUS QUI NON POTUERUNT	4	we see that they could not
	INTROIRE IN QUIEM IPSI-	5	enter into this rest,
	US PROPTER INCREDULITATE ^m	6	because of unbelief.
	III·TIMEAMUS ERGO NE FORTE RE-	7	4 ¹ Let us fear therefore lest the
	LICTA POLLICITATIONE INTRO-	8	promise being left of
	EUNDI IN QUIEM EIUS· EX-	9	entering into his rest, any
	ISTIMETUR ALLQUI EX VOBIS	10	of you should be thought to be
	DEESSE.,	11	wanting.
AVII (RHS) XX	· ET ENIM ^{ET} NOBIS NUNTIATUM EST	12	2 For unto us it hath been declared, AVII
	QUEMADMODUM ET ILLIS.,	13	in like manner as unto them.
	SED NON PROFUIT ILLIS SER-	14	But the word of hearing did not
	MO AUDITUS· NON ADMIX-	15	profit them. Not being mixed
	TIS FIDEI EX HIS QUAE AUDIE-	16	with faith of those things they
	RUNT., INGREDIEMUR ENI ^m	17	heard. ³ For we, who have
	IN QUIEM QUI CREDIDIMUS	18	believed, shall enter into rest;
	QUEMADMODUM DIXIT.,	19	Just as he said:
XXI·	·, SICUT IURAUI IN IRA MEA	20	“As I have sworn in my wrath;
	· SI INTROIBUNT IN QUIEM	21	If they shall enter into my
	· MEAM.,	22	rest”;
XXII·	· ET QUIDEM OPERIBUS AB	23	And this indeed when the works from
	INSTITUTIONE MUNDI PER-	24	the foundation of the world were
	PECTIS., DIXIT ENIM ^{IN} QUO-	25	finished. ⁴ For he spoke ⁱⁿ a cer-
	DAM LOCO DE DIE SEPTIMA SIC·	26	tain place, of the seventh day, thus:
	· ET REQUIEUIT DS DIE SEPTIMA	27	“And God rested the seventh day
	· AB OPERIBUS SUIS.,	28	from all his works.”
XXIII·	· ET IN ISTO RURSUM.,	29	⁵ And in this place again:
	· SI INTROIBUNT IN QUIEM MEAM ^m	30	“If they shall enter into my rest.”
XXIII·	· QUONIAM ERGO SUPEREST	31	⁶ Seeing then it remaineth
	QUOSDAM INTROIRE IN ILLA ^m	32	that some are to enter into it,
	ET HII QUIBUS PRIORIBUS AD-	33	And they, to whom it was first
	NUNTIATUM EST NON INTRO-	34	preached, did not enter
	IERUNT PROPTER INCREDULITATE ^m	35	because of unbelief:

(1-6) 3 18b – 19. (7-35) 4 1 – 6.

Line 2: Scripsit Ranke: C [NISI] ILLIS

Line 12: Scripsit Ranke: VII 683, 12

Line 12: Old heading number XX has been erased.

Line 12: Scripsit Ranke: ET ENIM^{ET} NOBIS statim ut videtur post scriptionem minio emendatum.

Line 20: Old heading number XXI has been erased.

Line 23 margin: Scripsit Ranke: XXII erasum. But all the old heading numbers have been erased.

Line 25: Scripsit Ranke: Fort. V [ENIM]^{IN}

Line 29 margin: Scripsit Ranke: XXIII radendo mut. in XXII, et sic porro usque ad XXXI. But see Line 23 above.

Line 29: Scripsit Ranke: STO mut. in ISTO

xxv.	· Iterum terminat diem quēn-	1	7	Again he limiteth a certain
	dam,, hodie in dauid dicen-	2		day. "Today", in David's say-
	do. Sic post tantum temporis	3		ing. After so long a time,
	sicut supra dictum est,,	4	as	it is already said:
xxvi.	· hodie si uocem eius audierj	5		"Today if his voice you would hear,
	, tis nolite obdurare cor-	6		let not your hearts
	da uestra	7		be hardened."
xxvii.	· Nam si eis ihs requiem	8	8	For if to them Jesus had rest
	praestitisset,, Numqua ^m	9		promised. How could he have
	de alio loqueretur posthac die	10		spoken afterwards of another day.
xxviii.	· Itaque relinquitur sabbat-	11	9	So there remaineth a day of
	tismus populo di,, Qui	12		rest for the people of God. 10 For
	enim ingressus est in re-	13		he that is entered into
	quiem eius,, Etiam ipse	14		his rest. The same also
	requieuit ab operibus suis	15		hath rested from his works,
	sicut a suis ds,,	16		as God did from his.
viii xxviii.	v. Festinemus ergo ingredi	17	11	Let us hasten therefore to enter
	in illam requiem,, Ut ne	18		into that rest. Lest any
	in id ipsum quis incidat in-	18		man fall into the same
	credulitatis exemplum,,	20		example of unbelief.
xxx.	· Uiuus enim est di sermo	21	12	For the word of God is living
	et efficax et penetrabi-	22		and effectual, and more piercing
	lior omni gladio ancipiti	23		than any gladius.
	Et pertingens usque ad diui-	24		And reaching unto the divi-
	sionem animae ac sps,,	25		sion of the soul and the spirit.
	Conpaqum quoque et medul-	26		Of the joints also and the
	larum,, Et discretor	27		marrow. And is a discerner
	cogitationum et intentio-	28		of the thoughts and intents
	num cordis,, Et non est	29		of the heart. 13 Neither is there
	ulla creatura inuisibilis	30		any creature invisible
	in conspectu eius,, Om-	31		in his sight. But all
	mnia enim nuda et aperta	32		things are naked and open
	sunt oculis eius,, Ad que ^m	33		to his eyes. To whom
	nobis sermo,,	34		our speech is.
xxxi.	· habentes ergo pontifice ^m	35	14	Having therefore a great high

(1-35) 4 7 – 14a.

Lines 1 & 2: Scripsit Ranke: Incertum an V **quam**—||**dam**

Line 3: Scripsit Ranke: Sic lectio, non lapsus calami.

Line 4: Scripsit Ranke: C [**temporis**] **sicut**. The correcting scribe actually erased **poris**, adding it to the end of the previous line, to make space to insert **sicut**. I inserted with superscript, which better reflects the original.

Line 10: Scripsit Ranke: Inc. an V **alia**

Also: fort. S [**posthac**] **die**

Line 17: Scripsit Ranke: **viii** 684, 17

Line 31: Scripsit Ranke: O—||**omnia**.

Line 35: Scripsit Ranke: Inc. [**ergo**] **pom**, atramento, non minio usus intulit erasis aliquot literis, quae legi non possunt.

	<p>magnum qui penetrauit caelos ihm filium di. Te- neamus et confessionem eius,, Non enim habemus pontificem qui non pos- sit ⁸²comparati infirmitatibus nostris,, Temptatum autem per omnia pro si- militudine absque peccato</p>	<p>1 priest that hath passed into the 2 heavens, Jesus the Son of God. Let 3 us hold fast our confes- 4 sion. ¹⁵ For we have not 5 a high priest, who can not 6 have compassion on our infirm- 7 ities. But one tempted 8 in all things like as 9 we are, without sin.</p>
<p>vi. ^{xviii (RHS)}</p>	<p>Addeamus ergo cum fiducia ad ^{LORIE}tr^{XXIXE}onum. Ut mi- sericordiam consequamur Et gratiam inueniamus in auxilio opportuno,,</p>	<p>10 ^{xviii} ¹⁶ Let us go then with confidence 11 to the throne of ^{lory}grace. That we 12 may obtain mercy, 13 And find grace in 14 seasonable aid.</p>
<p>xxxii.</p>	<p>·Omnis namque pontifex ex hominibus adsumptus pro hominibus constituitur in his quae sunt ad dñ,, Ut offerat dona et sacrifici- cia pro peccatis,, Qui condolere possit his qui ignorant et errant,, Quo- niam et ipse circumdatus est infirmitate,, Et prop- ^pterea debet quemadmodu^m et pro populo. ita etiam pro semet ipso offerre pro peccatis,, Nec quis- quam sumit sibi honorem sed qui uocatur a dō tam- quam aaron. ^{Sic}Ita et xps non semet ipsum clari- ficauit ut pontifex fie- ret,, Sed qui locutus est ad eum,, Filius meus es Tu</p>	<p>15 ⁵ ¹ For every high priest 16 taken from among men, 17 For men is set to stand for men 18 in the things that apply to God, 19 To offer up gifts and sacri- 20 fices for sins. ² Who com- 21 passion can have for them who 22 are ignorant and that err. Be- 23 cause he himself also is beset 24 with infirmity. ³ And there- 25 fore he ought, just as 26 for the people, so also 27 for himself, to offer 28 for sins. ⁴ Neither doth any 29 man take the honour to him- 30 self, but he that is called by God, 31 as Aaron was. ⁵ ^{Thus} Even so Christ 32 did not glorify him- 33 self, that a high priest he might 34 be made: but he that said 35 unto him. "Thou art my Son,</p>

(1-14) 4 14b – 16. (15-35) 5 1 – 5a.

Line 6: Scripsit Ranke: comparati mut. in comparati

Line 10: Scripsit Ranke: ^{xviii} 685, 10

Line 11: Scripsit Ranke: Inc. [tr^{XXIXE}onum] ^{LORIE}

Lines 24 & 25: Scripsit Ranke: pro-||pterea.

Line 31: Scripsit Ranke: Inc. fort. S [aaron.] ^{sic}. 'Even so' is replaced by 'Thus'. This is Vulgatisation.

	ego hodie genui te	1	this day have I begotten thee."
xxxiii.	• Quemadmodum et in alio	2	⁶ As he saith also in an-
	, loco dicit,, Tu es sacer-	3	other place: "Thou art a
	, dos in aeternum secun-	4	priest for ever, according
	, dum ordinem melchisedech	5	to the order of Melchisedech."
	Qui in diebus carnis suae	6	⁷ Who in the days of his flesh,
	praeces supplicationes-	7	offering up prayers and supplica-
	que ad eum qui possit il-	8	tions to him that was able
	lum saluum a morte fa-	9	to save him from
	cere,, Cum clamore	10	death, with a loud
	ualido et lacrimis offe-	11	cry and tears spil-
	rens. Et exauditus pro	12	led, and was heard for
	sua reuerentia,,	13	his reverence.
x	• Et quidem cum esset fi-	14	⁸ And although he was the Son
xxxiii.	lius dī didicit ex his quae	15	of God; He learned obedience
	passus est oboedientia ⁿ	16	by the things which he suffered:
	Et consummatus factus	17	⁹ And being consummated, he
	est omnibus obtempe-	18	became to all, that obey
	rantibus sibi causam sa-	19	him, the cause of
	lutis aeternae,, Appel-	20	eternal salvation. ¹⁰ Called
	latus a dō pontifex iūsta	21	by God a high priest according
	ordinem melchisedech	22	to the order of Melchisedech.
	De quo grandis nobis sermo	23	¹¹ Of whom we have much
	et ^{IN} interpretabilis ad	24	which is too complicated to
	dicendum. Quoniam in-	25	explain, because you
	becilles facti estis ad au-	26	are so dim of under-
	diendum,,	27	standing.
xxxv. vii.	• Et enim cum deberetis	28	¹² For whereas for the time
	magistri esse propter	29	you ought to be masters,
	tempus rursus indigetis	30	you have need to
	ut uos doceamini. quae	31	be taught again what
	sint elementa exordii	32	are the first elements of
	sermonum dī,, Et facti	33	the words of God. And you are
	estis quibus lacte opus	34	become who have need of milk,
	sit non solido cibo,,	35	and not of solid food.

(1-35) 5 5b – 12.

Line 1: Scripsit Ranke: Literae od in hodie sine causa obelo perfossae. Ignore.

Line 12: Scripsit Ranke: offerens. Et Lectionem retinui.

Line 14: Scripsit Ranke: x 686, 14

Line 19: Scripsit Ranke: causam

Line 21: Scripsit Ranke: iusta mut. in iuxta

Lines 23-27: Douay is obscure, KJV used for guidance, but modified to better match the Latin.

Line 24: Scripsit Ranke: interpretabilis mut. in ininterpr-

xxxvi.	OMNIS ENIM QUI LACTIS EST PARTICEPS EXPARS ^E A EST SEMOMIS IUSTITIAE PAR- UULUS ENIM EST,,	1 ¹³ For every one that is a partaker 2 of milk, is ^{unskillful} scattered 3 in the word of justice: for 4 he is a little child.
	· PERFECTORUM AUTEM EST SOLIDUS CIBUS,, EORUM QUI PRO CONSUETUDINE EX- ERCITATOS HABENT SENSUS AD DISCRETIONEM BONI AC MALI,,	5 ¹⁴ But for the perfect is 6 solid food; for them 7 who by custom have 8 their senses exercised 9 to the discerning of good 10 and evil.
xli (RHS) xxxvii.	· QUAPROPTER INTERMIT- TENTES INCHOATIONIS XPI SERMONE ^m AD PERFECTIO- NEM PERAMUS ^R ,, NON RURSUM FACIENTES [†] FUN- DAMENTUM PAENITENTIAE AB OPERIBUS MORTUIS ET FIDE AD DM BAPTISMATU ^m DOCTRINAE,, IMPOSITIO- NIS quoque MANUUM AC RESURRECTIONIS MORTUO- RUM ET IUDICII AETERNI ET hoc FACIEMUS SI QUIDEM PERMISERIT DS,,	11 6 ¹ Wherefore leaving the 12 word of the beginning of 13 Christ, let us go on to things 14 more perfect. Not 15 [†] laying making again the foun- 16 dation of penance 17 from dead works, 18 And of faith in God. ² Of the 19 doctrine of baptisms. And the 20 laying on of hands, and 21 of the resurrection of the 22 dead, and of eternal judgment. 23 ³ And this will we do, if 24 God permit.
xxxviii.	· IMPOSSIBILE EST ENIM EOS QUI SEMEL SUNT INLUMI- NATI,, GUSTAUERUNT ETIAM DONUM CAELESTE ^m ET PARTICIPES SUNT FACTI SPS SCI,, GUSTAUERUNT NIHILOMINUS BONUM DI UERBUM,, VIRTUTISQUE SAECULI UENTURI,, ET PRO- LABSI ^P SUNT RENOUARI RUR- SUS AD PAENITENTIAM	25 ⁴ For it is impossible for those 26 who were once illumi- 27 nated. And have tasted 28 also the heavenly gift. 29 And were made partakers of the 30 Holy Ghost. ⁵ And have 31 moreover tasted the good word 32 of God. And the powers 33 of the world to come. ⁶ And are 34 fallen away: to be renewed 35 again to penance.

(1-10) 5 13 – 14. (11-35) 6 1 – 6a.

Line 2: Scripsit Ranke: *exparsa* mut. in *expers*

Line 13: Scripsit Ranke: *sermone^m*

Line 14: Scripsit Ranke: *peramus^R*

Line 15: Scripsit Ranke: Vocabulum *iacientes* absque dubitatione rectam versionem graeci καταβαλλόμενος praebet, sed dubito an hic recte sit editum. Scriba habet *facientes* et ad marg. Victor notavit *iacentes*, quod si per se staret recte editum fuisset. Sed praemissum est siglum *†*,

quod quum pridem mihi aliquos ductus calami otiosos continere videbatur, a Lachmanno autem iusto artificiosius explicatum est per *ALIBI*, nunc mihi videtur legendum esse *ALI*. Quod si rectum est, edere debebam *facientes*. I placed the siglum *†* next to *facientes* in the Latin, and next to *making* in the English.

Lines 19 & 20: Scripsit Ranke: *impositionis* mut. in *imp.*

Lines 33 & 34: Scripsit Ranke: *prolabsi* mut. in *prolapsi*

	RURSUM CRUCIFIGENTES SI-	1	Crucifying again to them-
	BIMET IPSI FILIUM Dī ET HOS-	2	selves the Son of God, and mak-
	S TENTUI HABENTES,,	3	ing him a mockery.
xxxviii.	·TERRA ENIM SAepe uenien-	4	⁷ For the earth that often the rain
	tem super se. BIBENS IM-	5	cometh upon drinketh it
	BREM ET GENERANS HERBA ^m	6	in, and bringeth forth herbs
	OPORTUNAM. ILLIS A QUIBUS	7	in season, for them by whom
	COLITUR ACCēPIT BENEDIC-	8	it is tilled, receiveth blessing
	C TIONEM A Dō,, PROFERENS	9	from God. ⁸ But that which
	AUTEM SPINAS AC TRIBULOS	10	bringeth forth thorns and briers,
	REPROBA. EST ET MALEDICTO	11	is reprobate, it is also very near
	PROXIMA. CUIUS CONSUM-	12	unto a curse, whose end
	MATIO IN COMBUSTIONEM	13	is to be burnt.
xlii.	VIII. CONFIDIMUS AUTEM DE UOBIS	14	⁹ But, we can expect from you,
xli.	LECTISSIMI MELIORA. ET	15	dearly beloved, things better, and
Lect.	UICINIORA SALUTIS. TAM-	16	closer to salvation, though
COTTIDIANA	ETSI ITA LOQUIMUR. NON	17	we speak thus, ¹⁰ For
	ENIM INIUSTUS Ds. UT OBLI-	18	God is not unjust, that he
	UISCATUR OPERIS UESTRI	19	should forget your work,
	ET DILECTIONIS QUAM OSTEN-	20	and the love which you have
	DISTIS IN NOMINE IPSIUS,,	21	shewn in his name,
	QUI MINISTRASTIS SCIS ET MI-	22	You who have ministered, and do
	NISTRATIBUS,,	23	minister to the saints.
xli.	·CUPIMUS AUTEM UNUMQUE ^m	24	¹¹ And we desire that every
	que uestrum eandem os-	25	one of you shew forth
	tentare. sollicitudinem	26	the same carefulness
	ad expletionem spei usque	27	to the accomplishing of hope
	in finem,, Ut non seq-	28	unto the end. ¹² That you
	nes efficiamini,, Ueru ^m	29	become not slothful. But fol-
	imitatores eorum qui fi-	30	lowers of them, who through
	dem et patientia here-	31	faith and patience shall in-
	ditabunt promissiones	32	herit the promises.
xlii.	·ABRAHAE NAMQUE PROMIT-	33	¹³ To Abraham indeed a promise
	tens Ds,, QUONIAM NE-	34	God was making. Because he
	minem habuit per que ^m	35	had no one greater by whom

(1-35) 6 6b – 13a.

Line 2: Scripsit Ranke: hō-||stentui.

Lines 8 & 9: Scripsit Ranke: accēpit | benedi-||ctionem

Line 14: Scripsit Ranke: xlii 688 14

Line 16: Scripsit Ranke: fort. V salutis

Lines 22 & 23: Scripsit Ranke: et mi-||nistratibūs

Lines 30 & 31: Scripsit Ranke: fidem

Line 32: Scripsit Ranke: promissionis mut. in -nes

	JURARET MAIOREM,,	1	he might swear:
xLiii.	„ JURAVIT PER SEMET IPSUM	2	He swore by himself.
	„ DICENS,, NISI BENEDI-	3	¹⁴ Saying: “Unless bless-
	„ CENS BENEDICAM TE,, ET	4	ing I shall bless thee, and
	„ MULTIPLICANS MULTIPLI-	5	multiplying I shall multiply
	CABO TE,, ET SIC LONGANI-	6	thee.” ¹⁵ And so patient-
	MITER FERENS ADEPTUS	7	ly enduring he obtained
	EST REPROMISSIONEM †	8	the promise. †
xLiiii.	• HOMINES ENIM PER MAIO-	9	¹⁶ For men swear by one greater
	REM SUI IURANT,, ET OM-	10	than themselves. And in
m	NES CONTROUERSIAE EORUM	11	all their disputes,
	FINIS AD CONFIRMATIONE	12	for final confirmation,
	EST IURAMENTUM IN quo	13	is an oath. ¹⁷ Wherein
	ABUNDANTIUS. UOLENS	14	God, abundantly wishing
	DS OSTENDERE POLLICITA-	15	to shew to the heirs
R	TIONES HEREDIBUS IMMOBI-	16	of the promise the immut-
	LITATEM CONSILII SUI. IN-	17	ability of his counsel, in-
	TERPOSUIT IUSIURANDUM	18	terposed an oath:
	UT PER DUAS RES IMMOBILES	19	¹⁸ That by two immutable things,
	QUIBUS IMPOSSIBILE EST	20	in which it is impossible for
	MENTIRI DM,, FORTISSI-	21	God to lie. We may
	MUM SOLACIUM HABEAMUS	22	have the strongest comfort,
	QUI CONFUGIMUS AD TENEN-	23	who have fled for refuge to hold
	DAM PROMISSIONIS spem.	24	fast the hope ^{promised to} set before us.
	QUAM SICUT ANCHORAM HA-	25	¹⁹ Which like having an
	BEAMUS ANIMAE TUTAM	26	anchor, the soul is sure
	AD FIRMAM,, ET INCEDEN-	27	and firm. And which
	TEM USQUE IN INTERIORA	28	entereth in even within
	UELAMINIS,, UBI PRAE-	29	the veil. ²⁰ Where the fore-
	CURSOR PRO NOBIS INTRO-	30	runner Jesus is entered
	UIT IHS. SECUNDUM ORDI-	31	for us, according to the order
	NEM MELCHISEDECH PON-	32	of Melchisedech, is made
	TIFEX FACTUS IN AETERNUM	33	a high priest for ever.
xiii. (RHS)	xlv. viii. hic enim melchisedech	34	^{7 1} For this Melchisedech was
	rex salem sacerdos di	35	king of Salem, priest of the most

(1-33) 6 13b – 20. (34-35) 7 1a.

Line 2: quotes mark before JURAVIT seems to have been erased, as indeed, it should be.

Line 10: Scripsit Ranke: sui mut. in sibi. Lectio, non error calami.

Lines 10 & 11: Scripsit Ranke: o-|| omnes

Line 13: Scripsit Ranke: iuramenti mut. in -tum

Lines 15 & 16: Scripsit Ranke: Adscriptum siglum R corrigi

iubet errorem in POLLICITA-|| TIONES situm.

Line 24: Scripsit Ranke: positam fere erasum est et correctum per MISSIONIS. Illam lectionem retinui.

Lines 25 & 26: Scripsit Ranke: ha-|| beamus lectio singularis.

Line 27: Ranke accepts this correction without comment: ad

Line 34: Scripsit Ranke: xiii 689, 34

	summi,, Qui obuiavit	1	high God. Who met
	abrahae regresso a cae-	2	Abraham returning from the slaugh-
	de regum. Et benedixit	3	ter of the kings, and blessed
	ei. cui decimas omnium	4	him, ² To whom also Abraham
	diuisit abraham,, Pri-	5	divided the tithes of all: who
	imum quidem quia inter-	6	first indeed by inter-
	praetatur. rex iustitiae	7	pretation, is king of justice.
	Deinde autem et rex salem	8	And then also king of Salem,
	quod est rex pacis,, Sine	9	that is, king of peace. ³ Without
	patre sine matre sine	10	father, without mother, without
	ut alia,, Sine genealogia	11	any others. Without genealogy.
	Neque initium dierum neque	12	Having neither beginning of days
	finem uitae habens,,	13	nor end of life,
xLvi.	• Adsimilatus autem filio di-	14	But likened unto the Son of God,
	manet sacerdos in per-	15	continueth a priest
	petuum,, Intuemini	16	for ever. ⁴ Now consider
	autem quantus sit hic cui et	17	how great this man is, to whom also
	decimas dedit. de prae-	18	Abraham the patriarch gave
	cipuis abraham patri-	19	tithes out of the principal
	archa,, Et quidem de	20	things. ⁵ And indeed of
	filiiis leui sacerdotium	21	the sons of Levi, who receive the
	accipientes. mandatum	22	priesthood, have a command-
	habent decimas sumere	23	ment to take tithes from the
	a populo. secundum lege ^m	24	people, according to the law.
	Id est a fratribus suis,,	25	That is, of their brethren.
	Quamquam et ipsi exierunt	26	Though they themselves also came
	de lumbis abrahae,,	27	out of the loins of Abraham.
xLvii.	• Cuius autem generatio	28	⁶ But he, whose pedigree
	non adnumeratur in eis.	29	is not numbered among them,
	decimas sumpsit abraham ^m	30	received tithes of Abraham,
	Et hunc qui habebat repro-	31	And him that had the pro-
	missiones benedixit,,	32	mises, he blessed.
	Sine ulla autem contra-	33	⁷ And without all contra-
	dictione,, Quod minus	34	diction: That which is less,
	est a meliore benedicetur	35	is blessed by the better.

(1-35) 7 1b – 7.

Line 6: Scripsit Ranke: quia

Lines 10 & 11: Scripsit Ranke: Vocabula **SINE MATRE**, per errorem repetita, erasa sunt. My view from examination of the manuscript facsimile: There is clearly deletion here. In the manuscript, the erasure, which Ranke

suspects was a dittography, is difficult to reconstruct. However, I believe the missing text is "**SINE UT ALIA**". I have reconstructed the missing text in light grey.

Line 17: Scripsit Ranke: C [cui] et

xLVIII.

·**Et hic quidem decimas mori-**
rientes homines accipi-
sunt,, Ibi autem contes-
tatos quia uiuit,, Et ut ita
dictum sit per Abraham
et Leui qui decimas acce-
pit decimatus est,, adhuc
enim in lumbis patris erat
quando obuiauit ei mel-
chisedech,,

xLIII (RHS)
xLVIII.

·**Si ergo consummatio**
per sacerdotium Leui-
ticum erat,, populus
enim sub ipso Legem ac-
cepit,, quid adhuc ne-
cessarium secundum or-
dinem melchisedech.

Alium surgere sacerdote^m
et non secundum ordine^m

x· aaron dici,, x·translato
enim sacerdotio necesse
est ut Lex^{cis} translatio fiat

In quo enim haec dicuntur
de alia tribus^s est de qua
nullus altario praesto fuit

Manifestum est enim quod
ex iuda ortus sit dñs noster

In qua tribu nihil de sacer-
dotibus moyses locutus

est,, Et amplius adhuc
manifestum est,, Si se-
cundum similitudinem
melchisedech. Exurget
alius sacerdos qui non
secundum Legem mandaTi

⁸ And here indeed,
 men that die, receive
 tithes. But there it is witnessed,
 that he liveth. ⁹ And, as it may
 be said, through Abraham,
 Levi also, who received
 tithes, paid tithes. ¹⁰ For he
 was yet in the loins of his father,
 when Melchisedech
 met him.

¹¹ If then perfection
 was by the Levitical
 priesthood. For the people,
 under it, received the
 law. What was the
 further need after the or-
 der of Melchisedech:

That another priest should rise
 and not be called according to
 the order of Aaron? ¹² For to
 change the priesthood, it needs
 that the law be changed

¹³ For he, of whom this is said,
 is of another tribe, of which
 no one attended on the altar.

¹⁴ For it is evident that
 our Lord sprung out of Juda:
 Of which tribe there is nothing
 concerning priests that Moses
 spoke. ¹⁵ And it is yet
 far more evident If ac-
 cording to the similitude
 of Melchisedech; There ariseth
 another priest, ¹⁶ who is made
 not according to the law

xLIII

(1-35) 7 8 – 16a.

Lines 3 & 4: Scripsit Ranke: conte~||^ustato^s.

Lines 9 & 10: Scripsit Ranke: ei· mel~||chisedech

Line 11: Scripsit Ranke: xLIII 691, 11

Line 20: Scripsit Ranke: Numerus [x] in codice ad
marginem positus apparet, adhibito signo ~ ante
vocab. translato, quod capitis initium indicat.Line 22: Scripsit Ranke: Lex^{cis}, replacing 'Lex' by 'Legis'.
Both forms are legal, so the change is unnecessary.Line 24: Scripsit Ranke: alia tribus mut. addito i et obelo
per literam s misso in alia tribuLine 33: Scripsit Ranke: melchisedech· exurget.
Punctum supra s otiosum.

	cARNALIS factus est.,	1	of a carnal commandment.
	Sed secundum uirtutem	2	But according to the power of an
	uitae insolubilis.	3	indissoluble life:
L.	• CONTESTATUR ENIM quoniam	4	¹⁷ For he testifieth thus:
	tu es sacerdos in aeter-	5	"Thou art a priest for
	num secundum ordine ^m	6	ever, according to the order
	melchisedech.,	7	of Melchisedech."
Li.	• REPROBATIO quidem fit	8	¹⁸ There is indeed a setting aside
	praecedentis mandati.	9	of the former commandment,
	propter infirmitatem	10	because of the weakness
	eius et inutilitatem.,	11	and unprofitableness thereof:
xv.	Nihil enim ad perfectum	12	¹⁹ For the law brought nothing
	adduxit Lex., INTRODU-	13	to perfection. But a bring-
	C tio uero melioris spei	14	ing in of a better hope,
	per quam proximamus	15	by which we draw nigh
	ad dñm., Et quantum est	16	to God. ²⁰ And inasmuch as
	non sine iureiurando.	17	it is not without an oath,
	Alii quidem sine iureiuran-	18	for the others indeed were
	do sacerdotes facti sunt.	19	made priests without an oath;
Lii.	• HIC AUTEM cum iureiurando	20	²¹ But this with an oath,
	per eum qui dixit ad illum	21	by him that said unto him:
	Jurauit dñs et non paenete-	22	The Lord hath sworn, and he will
	rit eum. tu es sacerdos	23	not repent, "Thou art a priest
	in aeternum.,	24	for ever."
Liii.	• IN tantum melioris testa-	25	²² By so much, of a better testa-
	menti sponsor factus	26	ment, is Jesus made
	est ihs et Alii quidem plu-	27	a surety, ²³ And the others
	res facti sunt sacerdo-	28	indeed were made many
	tes. idcirco quod morte	29	priests, because by reason of death
	prohiberentur perma-	30	they were not suffered to con-
	nere., hic autem eo quod	31	tinue. ²⁴ But this, for that
	maneant in aeternum.,	32	he continueth for ever.
	Sempiternum habet sacer-	33	And he hath an everlasting priest-
	dotium., Unde et salua-	34	hood. ²⁵ Whereby he is
	re in perpetuo potest	35	able also to save for ever

(1-35) 7 16b – 25a.

Line 13: Scripsit Ranke: xv 692, 13

adnotauimus ad 678, 33

Line 13: Scripsit Ranke: Huic siglo ☛ aliud respondet in
margine positum, quo numerus xv insignitur, cf. quae

Lines 13 & 14: : Scripsit Ranke: INTRODU~||CTIO,

	accedentes per semet	1	them that come to
	ipsum ad deum semper ui-	2	God by him; always li-
	uens ad interpellandum	3	ving to make intercession
	pro eis,, ^k Talis enim dece-	4	for them. ²⁶ For it was fitting that
	bat ut nobis esset pontifex,,	5	we should have such a high priest.
	S ^c s innocens inpollutus	6	Holy, innocent, undefiled,
	segregatus a peccatoribus	7	separated from sinners.
	Et excelsior caelis factus	8	And made higher than the heavens:
	qui non habet cotidie ne-	9	²⁷ Who hath not daily ne-
	cessitatem,, Quemad-	10	cessity: As the
	modum sacerdotes pri-	11	other priests, first
	us pro suis delictis hos-	12	for his own sins, to offer
	tias offerre deinde pro	13	sacrifices, and then for the
	populo,, hoc enim fecit	14	people's. For this he did
	semel se offerendo,,	15	once, in offering himself.
	Lex enim homines consti-	16	²⁸ For the law maketh men
	tuit sacerdotes infirmi-	17	priests, who have
ⲭVI (RHS)	tatem habentes. Sermo	18	infirmity: but the word
	autem iurisiurandi qui	19	of the oath, which
	post Legem est. filium	20	was since the law, the Son
	in aeternum perfectum.	21	who is perfected for evermore.
LIII.	Capitulum autem super	22	8 ¹ The sum now of the what we
	ea quae dicuntur,, Tale ^m	23	have spoken, is: We have
	habemus pontificem	24	such a high priest,
	qui consedit in dextera	25	who is set on the right hand
	sedis magnitudinis in	26	of the throne of majesty in
	caelis s ^c orum minister	27	the heavens, ² A minister of the
	et tabernaculi ueri,,	28	holies, and of the true tabernacle.
	Quod fixit d ⁿ s et non homo	29	Which the Lord pitched, and not man.
LV.	Omnis enim pontifex	30	³ For every high priest
	ad offerenda munera	31	is appointed to offer gifts
	et hostias constituitur	32	and sacrifices:
	Unde necesse est ut hunc	33	Wherefore it is necessary that he also
	habere aliquid quod offe-	34	should have something to
	rat,, Si ergo esset super	35	offer. ⁴ If then he were on

(1-21) 7 25b – 28. (22-35) 8 1 – 4a.

Line 4: Scripsit Ranke: ^k Talis, cf. adnotata ad 385, 28. (Vol 1)

Line 14: Scripsit Ranke: populi mut. in populo, quod singularem aliquam lectionem constituit

Line 18: Scripsit Ranke: Super vocab. sermo siglum ⲭ

cernitur, quod initium capitis ⲭvi indicat, qui numerus ad marginem adscriptus est. Cf. ⲭvi 693, 18

Line 33: ut puncto et superscriptione, ut videtur Victoris, mut, in et.

	terram nec esset sacer-	1	earth, he would not be a
	dos cum essent qui offe-	2	priest, as there would be others
	rent secundum Legem	3	to offer gifts according to
	munera,,	4	the law,
LVI.	· Qui exemplari et umbrae	5	⁵ Who as example and shadow,
	deserviunt caelestium	6	serve, of heavenly things.
	Sicut responsum est moy-	7	As it was answered to Mo-
	si cum consummaret	8	ses, when he was to finish
	tabernaculum,,	9	the tabernacle:
LVII.	· Uide inquit omnia facito	10	See, saith he, that thou make all
	secundum exemplar	11	things according to the pattern
	quod tibi ostensum est in	12	which was shewn thee on the
XI.	montem,, Nunc autem	13	mount. ⁶ But now
	melius sortitus est mi-	14	he hath obtained a better mi-
	nisterium,,	15	nistry,
LVIII.	· Quanto et melioris testa-	16	By how much also of a better cove-
	menti mediator est quod	17	nant is he mediator, which
	in melioribus repromis-	18	on better promises
	sionibus sc̃m est,,	19	has been given.
XVII LVIII.	· Nam si illud prius culpa	20	⁷ For if that former had been fault-
	uacasset,, Non utique	21	less. There would not then have
	secundi locus inquireretur	22	been need to find a second.
LX.	· Vituperans enim eos dicit	23	⁸ For finding fault with them, he saith:
	„Ecce dies ueniunt. dicit dñs	24	“Behold, the days come, saith the Lord:
	„Et consummabo super do-	25	And I will perfect unto the house
	„mum israhel,, Et super	26	of Israel. And unto the
	„domum iuda. testamen-	27	house of Juda, a new testa-
	„tum nouum Non secundu ^m	28	ment, ⁹ Not according to
	„testamentum quod fecit	29	the testament which I made
	„patribus eorum in die	30	to their fathers, on the day
	„qua adprehendit manum	31	when I took them by their hands
	„illorum. ut educerem	32	to lead them out
	„illos de terra aegypti.	33	of the land of Egypt:
	„Quoniam ipsi non per-	34	Because they contin-
	„manserunt in testa-	35	ued not in my testa-

(1-35) 8 4b – 9a.

Line 5: Scripsit Ranke: **eximplari** mut. in **exempl-**Line 10: Scripsit Ranke: **inquit** fort. a V correcta in **inquit**Line 12: Scripsit Ranke: **quid** fort. a V correcta in **quod**Line 13: Scripsit Ranke: **montem** | Numerus **[xi]** in
codice ad marginem positus est. Cuius locus in textuindicatur siglo **↵**, cf. adnotata ad **691**, 20.Line 20: Scripsit Ranke: **xvii 694**, 20Line 29: Scripsit Ranke: **fecit**Line 31: Scripsit Ranke: **adprehendit**

„ mento meo., Et ego ne-	1	ment. And I regarded them not,
„ clexi eos dicit dñs., Quia	2	saith the Lord. ¹⁰ For
„ hoc est testamentum	3	this is the testament
„ quod disponam domui is-	4	which I will make to the house of
„ rahel post dies illos di-	5	Israel after those days, saith
„ cit dñs., Dando LeGes	6	the Lord. I will give my
„ meas in mentem eorum	7	laws into their minds,
„ et in corde eorum super-	8	and in their hearts will I
„ scribam eas et ero eis	9	write them: and I will be
„ in dñ. Et ipsi erunt mihi	10	their God. And they shall be
„ in populum., Et non do-	11	my people. ¹¹ And they shall not
„ cebit unusquisque pro-	12	teach every man his
„ ximum suum. ^{et} unus quis-	13	neighbour, ^{and} every man
„ que patrem suum dicens.	14	his father, saying:
„ Cognosce dñm quoniam	15	Know the Lord: for
„ omnes scient me. a mino-	16	all shall know me, from the
„ rem usque ad maiorem	17	least to the greatest
„ eorum., Quia propi-	18	of them. ¹² Because I will
„ tius ero iniquitatibus eo-	19	be merciful to their iniqui-
„ rum et peccata illorum	20	ties, and their sins
„ iam non memorabor	21	I will remember no more.”
LXI. . Dicendo autem nouum	22	¹³ Now in saying a new (testament),
ueterabit prius quod	23	He made obsolete the prior, and
autem antiquatur et se-	24	what is obsolete and grow-
nescit. prope interitum est.	25	eth old, is near its end.
ÆVIII (RHS) * Lxii. . habuit quidem et prius ius-	26	⁹ ¹ The former indeed had also jus- ÆVIII
tificationis culturae	27	tifications of divine service,
et sc̃m saecularem.,	28	and a worldly sanctuary.
Tabernaculum enim factu ^m	29	² For there was a tabernacle made
est primum in quo inerañt	30	the first, wherein were
candelabra. et mensa	31	the candlesticks, and the table,
et propositio panum quae	32	and the setting forth of loaves, which
dicitur sc̃a., post uela-	33	is called the Holy. ³ And after
mentum autem secundu ^m	34	the second veil, the
tabernaculum quod dicitur	35	tabernacle, which is called

(1-25) 8 9b – 13. (26-35) 9 1 – 3a.

Line 7: Scripsit Ranke: mentem

Line 13: Scripsit Ranke: suum ^{et}

Lines 16 & 17: Scripsit Ranke: mino~||rem

Line 26: Scripsit Ranke: xvi 695, 26

Lines 26 & 27: Scripsit Ranke: iustificationes mut. in —
is. Lectionem originalem retinui.

Line 28: Scripsit Ranke: saecularem

LXIII.

ÆVIII

sc̃a sc̃orum. aureum ha- 1 the Holy of Holies, ⁴ Having a
 bens turibolum. Et arca 2 golden censer, and the ark
 testamenti circumtec- 3 of the testament covered
 c tam ex omni parte auro 4 about on every part with gold,
 In qua urna aurea. habens 5 In which was a golden pot that had
 manna. Et uirga aaron 6 manna. And the rod of Aaron,
 quae fronduerat et tabu- 7 that had blossomed, and the tables
 lae testamenti. Super- 8 of the testament. ⁵ And over
 que eam cherubim gloriæ 9 it were the cherubims of glory
 obumbrantia. Propitia- 10 overshadowing. The propiti-
 torium de quibus non est 11 atory, of which it is not need-
 modo dicendum per singula 12 ful to speak now particularly.
 his uero ita compositis in 13 ⁶ Now these being thus ordered,
 priori quidem taberna- 14 into the first tabernacle
 culo. semper introibant 15 the priests indeed always
 sacerdotes sacrificiorum 16 entered, accomplishing
 officia consummantes 17 the offices of sacrifices.
 In secundo autem semel 18 ⁷ But into the second, the high
 in anno solus pontifex 19 priest alone, once a year:
 non sine sanguine quem 20 not without blood, which
 offert pro sua et pro po- 21 he offereth for his own, and the
 puli ignorantia. hoc 22 people's ignorance: ⁸ The
 significantē spū sc̃o. non- 23 Holy Ghost signifying this, that
 dum propalata esse sc̃o- 24 the way into the holies was not
 rum uiam. Adhuc prio- 25 yet made manifest. Whilst the
 re tabernaculo habente 26 former tabernacle was yet
 statum. Quae parabola 27 standing. ⁹ Which is a parable
 est temporis instantis 28 of the time present:
 Iuxta quam munera et hos- 29 According to which gifts and sacri-
 tiae offeruntur. Quae 30 fices are offered. Which
 non possunt iuxta consci- 31 can not, as to the consci-
 entiam perfectum face- 32 ence, make him perfect
 re seruientem. Solum- 33 that serveth. ¹⁰ Only
 modo in cibis. et in potibus 34 in meats and in drinks,
 et uariis baptismis. Et ius- 35 and divers washings. And jus-

(1-35) 9 3b – 10a.

Lines 3 & 4: Scripsit Ranke: circumtec-||ctam.

Lines 9: Ms. has incorrectly: cherubim for cherubim.

My correction.

Lines 14 & 15: Scripsit Ranke: priore tabernaculo.

Neither the manuscript, nor the modern Vulgate

support Ranke here. Both Vulgate and Ms. clearly

show quidem to be present. Disregard Ranke here.

Line 18: Scripsit Ranke: ÆVIII 696, 18

xx (RHS)
Lxiii.

Titus carnis usque ad tem-
pus correctionis inpositis
xii .Xps autem adsistens pon-
tifex futurorum bonorum
per amplius et perfectius
Tabernaculum non manu-
factum,, Id est non huius
creationis,,

Lxv.

.Neque per sanguinem
hircorum et vitulorum
Sed per proprium sangui-
nem introiit semel in sca-
lerna redemptione in-
uenta,, Si enim sanguis
hircorum et taurorum
et cinis vitulae aspersus
inquinatos scificat ad
emundationem carnis,,

Quanto magis sanguis xpi
qui per spm scm semet
ipsum obtulit immacula-
tum do,, Et mundavit
conscientiam uestram
ab operibus mortuis ad
seruiendum do urienti

Lxvi.

.Et ideo noui testamenti
mediator est. Ut morte
intercedente in redemp-
tionem earum praeuari-
cationum quae erant
sub priore testamento
Repromissionem accipiat
qui uocati sunt aeternae
hereditatis,,

xxi (RHS)
Lxvii.

.Ubi enim testamentum

1 tices of the flesh laid on them
2 until the time of correction.

3 ¹¹ But Christ, being come a high
4 priest of the good things to come,
5 by the greater and more perfect.
6 The tabernacle not made with
7 hand, that is, not of this
8 creation:

9 ¹² Neither by the blood
10 of goats, or of calves,
11 But by his own blood,
12 entered once into the Holies.
13 Having obtained eternal re-
14 demption. ¹³ For if the blood
15 of goats and of oxen,
16 and a heifer's ashes being
17 sprinkled, sanctify the defiled, to
18 the cleansing of the flesh:

19 ¹⁴ How much more shall the
20 blood of Christ, who by the Holy
21 Ghost offered himself spotless
22 unto God. And cleansed
23 our conscience
24 from dead works, to the
25 serving of God arising?

26 ¹⁵ And so the new testament's
27 mediator he is. That in death
28 he interceded, for the redemp-
29 tion of those trans-
30 gressions, which were
31 under the former testament,
32 They that are called may receive
33 the promise of eternal
34 inheritance.

35 ¹⁶ For where there is a testament,

(1-35) 9 10b – 16a.

Line 3: Scripsit Ranke: xx 697, 3

Line 25: Scripsit Ranke: **urienti** calamo acutissimo mut. in **uienti**. There is no way the manuscript can be honestly read so. Neither are there any visible editing marks.

What is written is '**urienti**', which is an alternative spelling of '**orienti**', meaning 'east', or 'rising'.Line 32: Scripsit Ranke: **accipiat** correcto imperfecta. What Ranke thinks he sees is not a dot, but the remains of an '**n**'. That is **accipiatⁿ**. This is necessary to comply with **sunt**.Line 35: Scripsit Ranke: **xxi** 697, 35

	mors necesse est interce-	1	the death of the testator must of
	dat testatoris. Testamen-	2	necessity come in. ¹⁷ For a
	tum enim in mortuis con-	3	testament is of force, after
	firmatum est., Alioquin	4	men are dead. Otherwise
	nondum ualet dum uiuit	5	it is as yet of no strength, whilst
	qui testatus est. unde ne	6	the testator liveth. ¹⁸ Whereupon
	primum quidem sine san-	7	neither was the first indeed
	guine dedicatum est.,	8	dedicated without blood.
Lxviii.	• Lecto enim omni mandato	9	¹⁹ Having read every commandment
	Legis a moysen uniuerso	10	of the law to all the
	populo accipiens sangui-	11	people, Moses took the blood
	nem uitorum et hircor-	12	of calves and goats,
	um cum aqua. et lana coc-	13	with water, and scarlet
	cinea et hysopo., Ipsum	14	wool and hyssop. And sprinkled
	quoque librum et omne ^m	15	both the book itself and
	populum aspersit dicens	16	all the people, ²⁰ saying:
	„Hic sanguis testamenti quod	17	“This is the blood of the testament,
	„ mandauit ad uos dñs., Etia ^m	18	that God entrusted to you.” ²¹ The
	tabernaculum et omnia	19	tabernacle also and all the
	uasa ministerii. Sangui-	20	vessels of the ministry, with
	ne similiter aspersit.,	21	blood, likewise he sprinkled.
	Et omnia paene in sane mun-	22	²² And indeed almost all things, are
	dantur secundum Legem	23	well cleansed, according to the law:
	Et si ^{ne} sanguinis fusione	24	And yet with ^{out} shedding of blood
xxii ÷	non fuit remissio. Necesse	25	there is no remission. ²³ It is ne-
	est ergo exemplaria	26	cessary therefore that the examples
	quidem caelestium his	27	of heavenly things be cleansed
	mundari., Ipsa autem	28	thus. But the heavenly things
	caelestia melioribus	29	themselves with better
	hostiis quam istis	30	sacrifices than these.
Lxviii.	• Non enim in manu factis	31	²⁴ For it is not Holies made with
	sc̃is. ihs introit. exempla-	32	hands, Jesus entered in, or the
	ria uerborum sed in ipsu ^m	33	examples of words: but into heaven
	caelum. ut appareat nunc	34	itself, that he may appear now
	uultui dñi pro nobis.,	35	in the presence of God for us.

(1-35) 9 16b – 24.

Line 17: Scripsit Ranke: **Hic**, maiore quam fieri solet initiali scriptum.

Line 22: Scripsit Ranke: **sane** male sane scriptum pro **sanguine**. The manuscript does not support this conclusion, and there are no editing marks. Here I have translated as is.

Line 24: Scripsit Ranke: **si^{ne}** emendatum ab ipso ut uidetur scriba. Ignoring the emmendation, the reading:

ETSI SANGUINIS FUSIONE... :: And yet with the shedding of blood... , also makes good sense. See 700, 2.

Line 25: Scripsit Ranke: **xxii** 698, 25. Ante **Necesse** siglum ÷ quod indicat capitis **xxii** initium, cf. adnota ad 678, 33.

Line 33: Note this difference from the Vulgate: **uerborum** I have translated to reflect this difference.

Neque ut saepe offerat se-
met ipsum,, Quemadmo-
dum pontifex intrat in
sc̄a per singulos annos
in sanguine alieno. Alio-
quin oportebat eum fre-
quenter pati. ab origine
mundi,, Nunc autem
semel in consummatione
saeculorum,, ad disti-
tutionem peccati per hos-
tiam suam apparuit,,
Et quemadmodum statutum
est hominibus semel mori
post hoc autem iudicium
sic et xp̄s semel oblatus
ad multorum exhausti-
enda peccata. secundo
sine peccato. apparuit
expectantibus in salute^m
·UMBRA ENIM HABENS Lex
bonorum futurorum
non ipsam imaginem re-
rum per singulos annos
isdem ipsis hostiis quas
offerunt indesinenter
Numquam potest acciden-
tes perfectos facere
Alioquin non cessassent
offerri,, Ideo quod nul-
lam haberent ultra con-
scientiam. peccati culto-
res semel mundati. Sed
in ipsis commemoratio
peccatorum per singulos

1 ²⁵ Nor yet that he should offer
2 himself often. As the
3 high priest entereth into
4 the Holies, every year with
5 the blood of others, ²⁶ For
6 then he ought to have suf-
7 fered often, from the beginning
8 of the world. But now
9 once at the end
10 of ages. For the destruc-
11 tion of sin, by the sacrifice of
12 himself. he hath appeared.
13 ²⁷ And as it is appointed,
14 unto men, once to die,
15 And after this the judgment,
16 ²⁸ So also Christ was offered once
17 to exhaust the sins
18 of many; the second time
19 without sin, he shall appear to
20 those expecting him for salvation.
21 ¹⁰ ¹ For the law holds but a shadow
22 of the good things to come,
23 not the true image of these
24 things. Every year
25 the selfsame sacrifices (the High
26 Priests) offer continually.
27 Never can (these) make those
28 coming thereunto perfect:
29 ² Otherwise, would they not have
30 stopped offering. So that
31 they have no more con-
32 science, sins, having
33 once been cleansed. ³ But
34 in them there is made a
35 commemoration of sins

xxiii (RHS)
Lxx.

xxiii

(1-20) 9 25 – 28. (21-35) 10 1 – 3a.

Line 21: Scripsit Ranke: xxiii 699, 21

Line 24: Scripsit Ranke: Voculae per prima litera obelis male iugulata. I cannot see the mark which Ranke reports, however, before the 'p', there is a slightly larger space, which could indicate a change of context. I have translated this as a sentence break.

Lines 25 - 27: My insertions in brackets. See H J Shonfield's translation: '... the High Priests can never with those sacrifices which they offer annually perfect for all time those who approach God.'

	ANNOS FIT,,	1	every year.
Lxxi.	·IMPOSSIBILE ENIM EST. SAN-	2	⁴ For it is impossible. That with
	GUINEM TAURORUM ET HIR-	3	the blood of oxen and goats
	CORUM AUFERRI PECCATA,,	4	sin should be taken away.
	IDEO INGREDIENS MUNDUM	5	⁵ Wherefore coming into the world,
	„ DICIT,, HOSTIAM ET OBLA-	6	he saith: “Sacrifice and oblation
	„ TIONEM NOLUISTI CORPUS	7	thou wouldest not: but a body
	„ ARTASTI MIHI,, HOLOCAUS-	8	thou hast fitted to me. ⁶ Holo
	„ TOMATA. ET PRO PECCATO	9	causts, also for sin
	„ NON TIBI PLACUIT,, TUNC	10	did not please thee.” ⁷ Then
	„ DIXI ECCE VENIO IN CAPITULO	11	said I: “Behold I come: in the head
	„ LIBRI,, SCRIPTUM EST DE	12	of the book. It is written of
	„ ME. UT FACIAM D ^S MEUS VO-	13	me: that I do, O my God,
	„ LUNTATEM TUAM,,	14	thy will.”
	SUPERIUS DICENS,, QUIA	15	⁸ In saying before, Thus:
	HOSTIAS ET OBLATIONES	16	Sacrifices, and oblations,
	ET HOLOCAUSTOMATA ET PRO	17	and holocausts also for
	PECCATO NOLUISTI,, NEC	18	sin thou wouldest not. Neither
	PLACITA SUNT TIBI QUAE SE-	19	are they pleasing to thee, which
	CUNDUM LEGEM OFFERANTUR	20	are offered according to the law.
	TUNC DIXIT ECCE VENIO UT FA-	21	⁹ Then said I: Behold, I come that
	CIAM D ^S VOLUNTATEM TUA ^m	22	I may do, O God, thy will:
Lxxii.	·AUPERT PRIMUM UT SEQUE ⁿ	23	He removeth the first, that what
	STATUAT IN qua VOLUNTATE	24	followeth stand, ¹⁰ in the which
	SC ⁱ IFICATI SUMUS PER OBLA-	25	will, we are sanctified by the obla-
	TIONEM CORPORIS X ^p i I ^h u	26	tion of the body of Christ Jesus
	IN SEMEL	27	once for all.
Lxxiii.	·ET OMNIS QUIDEM SACERDOS	28	¹¹ And every priest indeed
	PRAESTO EST COTIDIE MINIS-	29	standeth daily minis-
	TRANS,, ET EASDEM SAE-	30	tering. And often offering
	PE OFFERENS HOSTIAS,,	31	the same sacrifices,
	QUAE NUMQUAM POSSUNT	32	Which can never
	AUFERRE PECCATA,,	33	take away sins.
xxiii Lxxiiii.	·HIC AUTEM UNAM PRO PEC-	34	¹² But this man offering
	CATIS OFFERENS HOSTIAM.	35	one sacrifice for sins,

(1-35) 10 3b – 12a.

Line 34: Scripsit Ranke: xxiii 700, 34

Lxxv.

In sempiternum sed in
 dextera dī,, De cetero
 expectans donec ponan-
 tur. Inimici eius scabillu^m
 pedum eius,, Unam eni^m
 oblatione consummauit
 in sempiternum sc̄ificatos
 1 for ever sitteth on the right hand
 2 of God. ¹³ From henceforth
 3 waiting, until his
 4 enemies be trampled
 5 underfoot. ¹⁴ For by one
 6 oblation he hath perfected
 7 for ever them that are sanctified.
 8 ¹⁵ And the Holy Ghost also doth
 9 testify this to us. For after that
 10 he said: ¹⁶ "This now is the testa-
 11 ment which I will make unto them
 12 after those days, saith the Lord.
 13 I will give my laws in their
 14 hearts, and on their
 15 minds will I write them:
 16 ¹⁷ And their sins and iniqui-
 17 ties I will remember
 18 no more."
 19 ¹⁸ Now where these are forgiven,
 20 there is no more sin offering.
 21 ¹⁹ Having therefore, brethren,
 22 confidence of entering the Holies
 23 by the blood of Christ. ²⁰ A new
 24 and living way which he hath
 25 dedicated for us through
 26 the veil, that is to say, his
 27 flesh. ²¹ And a high
 28 priest over the house of God:
 29 ²² Let us draw near with a true
 30 heart in fulness of faith.
 31 With our hearts sprinkled clean of
 32 evil conscience, and bodies washed
 33 with clean water. ²³ Let us
 34 hold fast the confession of
 35 our hope without wavering.

xxv (RHS)
Lxxvi.

xxv

(1-35) 10 12b – 23a.

Line 21: Scripsit Ranke: xxv 701, 21

Lines 22 & 23: Scripsit Ranke: INTROITU· sc̄o~||rum.

Ranke believes he can see a dot here. Maybe it is a word separator.

Fidelis enim est qui repro- 1 For he is faithful that hath pro-
 misit,, Et non conside- 2 mised. ²⁴ And let us consi-
 remus inuicem in prouo- 3 der one another, to pro-
 cationem caritatis et bo- 4 voke unto charity and to
 norum operum,, Non 5 good works. ²⁵ Not
 deserentes collectione^m 6 forsaking our
 nostram. Sicut est con- 7 assembly. As some
 suetudinis quibusdam 8 are accustomed;
 consolantes et tanto ma- 9 comforting one another, and so
 gis,, Quanto uideritis 10 much the more. As you see
 adpropinquantem diem 11 the day approaching.
Uoluntarie enim peccan- 12 ²⁶ For if we sin wil-
 tibus nobis post accepta^m 13 fully after having
 notitiam ueritatis,, 14 the knowledge of the truth,
Jam non derelinquitur 15 There is now left no
 pro peccatis hostia ter- 16 sacrifice for sins, ²⁷ but
 ribilis autem quidam 17 a certain dreadful
 expectatio iudicii,, Et is- 18 expectation of judgment. And
 nis aemulatio quae con- 19 the rage of a fire which shall con-
 sumptura est aduersarios 20 sume the adversaries.
^{xxvi} **Lxxvii.** **·I**nritam quis faciens Le- 21 ²⁸ Whoso making void the law
 gem moysi,, Sine ulla 22 of Moses: Without any
 miseratione duobus uel 23 mercy, by two, or
 tribus testibus moritur 24 three witnesses, dieth.
Quanto magis putatis de- 25 ²⁹ How much more, think ye,
 teriora mereri supplicia 26 he deserveth worse punishments,
 qui filium dī conculca- 27 who hath trampled the Son
 uerit,, Et sanguinem 28 of God. And hath judged the
 testamenti pollutum 29 blood of the testament unclean,
 duxerit in quo scīficatus 30 by which he was sancti-
 est. Et spiritui gratiae 31 fied. And hath insulted
 contumeliam fecerit,, 32 the Spirit of grace?
^{Lxxviii.} **·S**cimus enim qui dixit mi- 33 ³⁰ For we know him who said: Mine
 hi uindicta ego reddam 34 is vengeance, I will repay.
Et iterum quia iudicauit dñs 35 And again: The Lord shall judge

(1-35) 10 23b – 30a.

Lines 7 - 9: Vulgate has: *Sicut consuetudinis est quibusdam*
sed *consolantis*, . . . 'sed' :: 'but', here is missing. The
 text still makes sense, but the meaning is radically
 different: Douay translates the Vulgate here as:

Not forsaking our assembly as some are accustomed;
but *comforting one another*, . . . I have translated the
 manuscript as is, and you can see the difference.

Line 21: Scripsit Ranke: ^{xxvi} 702, 21

	populum suum	1	his people.
Lxxviii.	·horrendum est incede-	2	³¹ It is a fearful thing to fall
	re in manus dī uiuentis.	3	into the hands of the living God.
Lect. de mar- tyribus	Rememoramini autem	4	³² But call to mind the
	pristinos dies. In quibus	5	former days. wherein,
	inluminatum magnum	6	being illuminated, you
	certamen sustenuistis	7	endured a great fight of
	passionum. Et in altero	8	afflictions. ³³ And on one hand
	quidem obprobriis et	9	indeed, by reproaches and
	tribulationibus. Ex-	10	tribulations, you were made
	pectaculum facti. In al-	11	a gazingstock. And on the
	tero autem socii taliter	12	other, you became companions
	conuersantium effecti	13	of them that were so treated.
	nam et uinctis compassi	14	³⁴ For you had compassion on
	estis,, Et rapinam bo-	15	those in chains. And the confis-
	norum uestroꝝ cum	16	cation of your own goods, with
	gaudio suscepistis,, Coꝑnos-	17	joy you accepted, knowing
	centes uos habere melio-	18	that you have a better
	rem et manentem subs-	19	and a lasting sub-
	tantiam,,	20	stance.
xxvii (RHS) Lxxx.	·Nolite itaque amittere	21	³⁵ Do not therefore lose
	confidentiam uestram	22	your confidence,
	quae magnam habet re-	23	which hath a great
	munerationem,, Pati-	24	reward. ³⁶ For pati-
	entia enim uobis neces-	25	ence is necessary
	saria est et uoluntatem	26	for you; and, doing the will
	dī facientes reportetis	27	of God, you may receive
	promissionem,, Adhuc	28	the promise. ³⁷ For
	enim modicum aliquan-	29	yet a little and a very little
	tuſum. Qui uenturus	30	while. He that is to come,
	est ueniet. et non tardabit	31	will come, and will not delay.
Lxxxi.	·Iustus autem meus ex	32	³⁸ But my just man liveth
	fide uiuit. Quod si subs-	33	by faith. But if he withdraw
	traxerit se. non place-	34	himself, he shall not
	bit animae meae,,	35	please my soul.

(1-35) 10 30b – 38.

Line 17: Scripsit Ranke: suscepistis corr. in suscepistis.
 Lectionem illud exhibet, non errorem.

Line 21: Scripsit Ranke: xxvii 703, 21

- Lxxxii. ·**Nos autem non sumus sub-** 1 ³⁹ But we are not the chil-
tractionis filii. in perdi- 2 dren of withdrawing unto perdi-
tionem sed fidei in adqui- 3 tion, but of faith to the
sitionem animae.† 4 saving of the soul.†
- Lxxxiii. ·**Est autem fides speran-** 5 11 ¹ Now faith is the substance
dorum substantia rerum 6 of things to be hoped for, the
argumentum non paren- 7 evidence of things that appear
tum,, In haec enim testi- 8 not. ² For by this the
monium consecuti sunt 9 elders obtained a
senes. 10 testimony.
- ^{xxviii} Lxxxiii. ·**Fide intelligimus aptata** 11 ³ By faith we see that the world was
esse saecula uerbo dī ut 12 framed by the word of God; that
ex inuisibilibus uisibilia 13 from invisible things visible
fierent,, 14 things might be made.
- Lxxxv. ·**Fideli plurimam hostia^m** 15 ⁴ By faith Abel offered to God
abel. quam cain optulit dō 16 a sacrifice exceeding that of Cain,
per quam testimonium con- 17 By which he obtained a tes-
secutus est esse iustus. 18 timony that he was just,
Testimonium perhibente^m 19 God giving testimony
muneribus eius dō,, 20 to his gifts;
Et per illum defunctus ad- 21 And by it he being dead
huc loquitur 22 yet speaketh.
- Lxxxvi. ·**Fide enoc translatus est** 23 ⁵ By faith Enoch was taken up,
ne uideret mortem,, Et 24 that he not see death; and
non inueniebatur quia 25 he was not found, because
transtulit illum dō,, Ante 26 God had taken him. For
translationem enim tes- 27 before he was taken he had
timonium habebat. pla- 28 testimony that he
cuisse dō,, Sine fide autē^m 29 pleased God. ⁶ But without faith
impossibile placere dō 30 it is impossible to please God.
Credere enim oportet ac- 31 For he must believe, who
cidentem ad dōm quia est 32 cometh to God, that he exists,
et inquirentibus se re- 33 and to them that seek him
munerator fit,, 34 is a rewarder.
- Lxxxvii. ·**Fide noe responso accepto** 35 ⁷ By faith Noe, having received

(1-4) 10 39. (5-35) 11 1 – 7a.

Line 11: Scripsit Ranke: ^{xxviii} 704, 11Line 15: Scripsit Ranke: **fideli** rasura facta correctum in **fide**

	de his quae adhuc non ui-	1	warning of things as yet not	
	debantur metuens,, ap-	2	unseen, moved with fear, fram-	
	tauit aptauit arcam in sa-	3	ed and fitted the ark for the sa-	
	lutem domus suae per qua ^m	4	ving of his house, by which he	
	damnauit mundum. Et	5	condemned the world; And	
	justitiae quae per fidem	6	of the justice which is by faith	
	est. heris est institutus	7	he was instituted heir.	
Lxxxviii.	·Fide qui uocatur abra-	8	⁸ By faith he that is called Abra-	
	ham oboediuit in Locum	9	ham, obeyed leaving unto a place	
	exire quem accepturus	10	which he was to receive	
	erat. in hereditatem et	11	for an inheritance; and	
	exiit nesciens quo iret.	12	left, unaware whither he went.	
	Fide moratus est in terra ^m	13	⁹ By faith he sojourned in the land	
	repromissionis tamqua ^m	14	of the promise, as if	
	in aliena in casulis habi-	15	in a another's land, dwelling in	
	tando,, Cum. Isaac. et ia-	16	tents. With, Isaac, and Ja-	
	cob. coheredibus repro-	17	cob, the co-heirs of the	
	missionis eiusdem,, Ex-	18	same promise. ¹⁰ For	
	pectabat enim fundamen-	19	he looked for a city	
	ta habentem ciuitatem.	20	that hath foundations;	
	Cuius artifex et conditor d ^s	21	Whose builder and maker is God.	
xxviii (RHS)	·Fide et ipsa sarra ste-	22	¹¹ By faith also Sarah herself, be-	xxviii
Lxxxviii.	relis uirtutem et concep-	23	ing barren, received strength	
	tionem seminis accepit	24	to conceive seed,	
	Etiam praeter tempus	25	Even past the time	
	aetatis,, Quoniam fi-	26	of age. Because she be-	
	delem credidit esse qui	27	lieved that he was faithful who	
	promiserat,, Propter	28	had promised. ¹² For which	
	quod et ab uno orti sunt	29	also are sprung, from a man,	
	et emortuo. Tamquam	30	aged and moribund. As the	
	sidera caeli in multitu-	31	stars of heaven in multi-	
	dinem. Et sicut harena	32	tude. And as the sand	
	quae est ad hora maris	33	which is by the sea shore,	
	innumerabilis	34	innumerable.	
xc.	·Juxta fidem defuncti su ^t	35	¹³ All these died according	

(1-35) 11 7b – 13a.

Lines 2 & 3: This looks like a dittography, but Ranke accepts it without comment. He seems to see it as a reduplication to show variety in the action. The modern Vulgate, though does not support this. I have added this variety to the translation.

Line 7: Scripsit Ranke: heris fort. a V^s mut in heres

Line 16: Scripsit Ranke: Cum. Isaac. et

Line 22: Scripsit Ranke: xxviii 705, 22

	omnes iusti. non acceptis	1	to faith, not having received
	repromissionibus,, Sed	2	the promises. But
	a longe eas aspicientes	3	beholding them afar off,
	et salutantes et confiten-	4	and saluting them, and confess-
	tes quia peregrini et hos-	5	ing that they are pilgrims and
	pites sunt supra terra ^m	6	strangers on the earth.
	Qui enim haec dicunt signi-	7	¹⁴ For they that say these things,
	fificant se patriam inqui-	8	do signify that they seek a
	rere,, Et si quidem illius	9	country. ¹⁵ And truly if they had
	meminissent de qua ex-	10	been mindful of that from whence
	ierunt. habebant utique	11	they came out. They had
	tempus reuertendi,,	12	doubtless time to return.
	Nunc autem meliorem repe-	13	¹⁶ But now they desire a better, that
	tunt id est caelestis. Ideo	14	is, a heavenly country. Therefore
	non confunditur d ^s uoca-	15	God is not ashamed to be called
	ri d ^s eorum parauit enim	16	their God; for he hath prepared
	illis ciuitatem,,	17	for them a city.
xcj.	· Fide optulit abraham isaac	18	¹⁷ By faith Abraham offered Isaac,
	cum temptaretur et uni-	19	when he was tested, yea, offered
	genitum offerebat. qui	20	up his only begotten son, this
	susciperat repromissio-	21	was he that had received the pro-
	nes ad quem dictum est.	22	mises, ¹⁸ To whom it was said:
	„Quia in isaac. uocabitur	23	Thus: “In Isaac, shall thy seed
	„ tibi semen,, Arbitrans	24	be called.” ¹⁹ Accounting
	quia et a mortuis suscita-	25	that God is able to raise up even
	re potens est d ^s unde eu ^m	26	from the dead. Whereupon also
	et in parabola accepit	27	he received him for a parable.
xcii.	· Fide et de futuris benedi-	28	²⁰ By faith also of things to come,
	xit. isac. iacob. et esau	29	Isaac blessed Jacob and Esau.
xciii.	· Fide iacob moriens sinqu-	30	²¹ By faith Jacob dying, each
	los filiorum. ioseph. be-	31	of the sons of Joseph, he
	nedixit. et adorauit pas-	32	blessed and worshiped, lean-
	ticium uirgae eius,,	33	ing upon his staff.
xciiii.	· Fide ioseph moriens de	34	²² By faith Joseph, dying, of
	projectione filiorum	35	the jouneys of the Children

(1-35) 11 13b – 22a.

Line 23: Scripsit Ranke: ISAAC. VOCABITUR

	israhel memoratus est	1	of Israel was reminded, and com-
	et de ossibus suis mandauit	2	manded where his bones be laid.
xcv.	· Fide moyses natus occul-	3	²³ By faith Moses, when he was
	tatus est mensibus tribus	4	born, was hid three months
	a parentibus suis eo quod	5	by his parents; because
	uidissent elegantem in-	6	they saw he was a comely
	fantem et non timuerunt	7	babe, and they feared not
	regis edictum. Fide moy-	8	the king's edict. ²⁴ By faith Mos-
	ses grandis factus. nega-	9	es, when he was grown up, denied
	uit se esse filium filiae	10	himself to be the son of Pharaoh's
	pharaonis magis eligens	11	daughter, ²⁵ Rather choosing
	adfligi cum populo di. Qua	12	affliction with God's people. Than
	temporalis habere iucun-	13	for a time, to have pleas-
	ditatem maiores diuitias	14	ure, ²⁶ Considering greater
	aestimans thesauros	15	riches than the treasure of the
	aegyptiorum inprope-	16	Egyptians to be the abuse
	rium xpi., aspiciebat	17	of Christ. For he looked
	enim in remuneratione	18	unto the reward.
	Fide reliquit aegyptum	19	²⁷ By faith he left Egypt,
	non ueritus animosita-	20	not fearing the fierceness
	tem regis., Inuisibile	21	of the king. For seeing as
	enim tamquam uidens	22	it were, the Invisible One sus-
	sustenuit. Fide celebra-	23	tained him, ²⁸ by faith he cele-
	uit. pascha. et sangui-	24	brated, the pasch, and the shed-
	nis effusionem ne qui	25	ding of the blood; that he, who
	uastabat primitiua tan-	26	destroyed the firstborn, might
	geret eos	27	not touch them.
xcvi.	· Fide transierunt mare	28	²⁹ By faith they crossed over
	rubrum tamquam per	29	the Red Sea, as by
	aridam terram., Quod	30	dry land: which
	expertii aegyptii deuo-	31	the Egyptians attempting, were
	rati sunt.,	32	swallowed up.
xcvii.	· Fide muri hiericho rue-	33	³⁰ By faith the walls of Jericho tum-
	runt. circuitu dierum .vii.	34	bled, by circling them 7 days.
xcviii.	· Fide raab meretrix	35	³¹ By faith Rahab the harlot

(1-35) 11 22b – 31a.

Lines 23 & 24: Scripsit Ranke: **celebra-||uit** rasura
literarum superfluarum correctum. Ceterum hoc inter
vocabulum et sequens pascha punctum cernitur.

Line 34: Scripsit Ranke: **circuitu** rasura male mutatum in
circuiti. Vulgate supports the original, whereas the
edit is not recognised Latin. Edit is to be ignored.

xcviii.

Lect.
de mar-
tyribus

non perit cum incredulis. excipiens exploratores cum pace, *et alia uia eiciens*. *Et quid adhuc dicam* deficiet enim me tempus enarrantem de gedeon. barac. sampson. *ieptae* dauid. et samuhel.† et perfectis qui per fidem deicerunt regna. Opera-
 ti sunt iustitiam adepti sunt repromissiones. Opturauerunt ora leonum. extinxerunt impetum ignis. effugerunt aciem gladii. Conualuerunt de infirmitate. Fortes facti sunt in bello. Castra uerterunt exterorum. Acceperunt mulieres de resurrectione mortuos suos. Alii autem distenti sunt. non suscipientes redemptionem. ut meliorem inuenirent resurrectionem. Alii uero ludibria et uerbera experti insuper et uincula. et carceres. Lapidati *sunt* *secti* sunt. temptati sunt. In occisione gladii mortui sunt. Circuierunt in melotis. in pellibus caprinis. egentes. angustiat. afflicti. quibus
 1 perished not with the unbelievers, receiving the spies
 2 with peace. *and other ways rejecting.*
 3 *And what shall I yet say? for*
 4 the time would fail me
 5 to tell of Gedeon,
 6 Barac, Samson, Jephthe,
 7 David, and Samuel,† and the prophets, ³³ Who by faith conquered kingdoms. Wrought
 8 justice, obtained promises,
 9 Stopped the mouths of lions,
 10 ³⁴ Quenched the violence
 11 of fire, escaped the edge of the
 12 sword. Recovered strength
 13 from weakness. Became
 14 valiant in battle. Put to
 15 flight the armies of foreigners. ³⁵ Women received
 16 their dead raised to
 17 life again. But others
 18 were racked, not accepting deliverance,
 19 that they might find a better
 20 resurrection. ³⁶ And others
 21 had trial of mockeries and lashes,
 22 moreover also of chains
 23 and prisons. ³⁷ They *were* stoned
 24 were *slashed*, and were tempted,
 25 They were put to death by the
 26 sword. They wandered about in
 27 sheepskins, in goat-
 28 skins, being in want, distressed, afflicted, ³⁸ Of whom

(1-35) 11 31b – 38a.

Line 3: Scripsit Ranke: C [pace] *et alia uia eiciens*.
 The Vulgate does not support this edit.

Lines 4 & 5: Scripsit Ranke: *defi-*||*ciēt*. Lectio est, non sphalma.

Line 7: Scripsit Ranke: *ieptae* obelo et superscriptione correctum ex originali *iaetae*.

Lines 8 & 9: Scripsit Ranke: *pro-*||*fectis* rasura facum ex *pro-*||*fectis*

Line 23: Scripsit Ranke: *suscipientes* correctio imperfecta. Fortasse V *accipientes* praetulit.
 The Vulgate supports the original, so ignore the edit.

Lines 29 & 30: Scripsit Ranke: C [Lapidati] *sunt* || *secti*[sunt]

dignus non erat mundus 1 the world was not worthy;
 In solitudinibus errantes 2 Wandering in deserts,
 et ⁱⁿ montibus et ⁱⁿ spelun- 3 in mountains, and in dens,
 cis et in cauernis terrae. 4 and in caves of the earth.
 Et hii omnes testimonio fi- 5 ³⁹ And all these being approved by
 dei probati non accepe- 6 the testimony of faith, received
 runt repromissionem do- 7 not the promise, ⁴⁰ God
 pro nobis melius aliquid 8 providing some better
 prouidente ut ne sine no- 9 thing for us, that they should
 bis consummarentur.,† 10 not be perfected without us.†
 Ideoque et nos tantam ha- 11 ¹² ¹ And therefore we also hav-
 bentes inpositam nubem 12 ing upon us such a cloud of
 testium., deponentes 13 witnesses, Laying aside
 omne pondus et circum- 14 every weight and sin which
 stans nos peccatum per 15 surrounds us, let us run
 patientiam curramus 16 by patience
 propositum nobis certa- 17 To the fight proposed
 men., aspicientes in 18 to us. ² Looking on Jesus,
 auctorem fidei et consu- 19 the author and fin-
 matorem ihm., qui pro- 20 isher of faith. Who having
 posito sibi gaudio susti- 21 joy set before him, endured
 nuit crucem confusione 22 the cross, despising the
 contempta., adque in dex- 23 shame. And now sitteth on the
 tera sedis di sedet., Reco- 24 right hand of God's throne. ³ For
 gitate enim eum qui tale 25 think diligently upon him who
 sustenuit a peccatoribus 26 endured from sinners,
 aduersum semet ipsos ^{u m} 27 against himself
 contradictionem., Ut 28 such opposition. That
 ne fatigemini animis ues- 29 you be not wearied, nor your
 tris deficientes., 30 minds fainting.
 Non dum usque ad sangui- 31 ⁴ For you have not yet re-
 nem restitistis aduersus 32 sisted unto blood, striving
 peccatum repugnantes. 33 against sin.
 Et obliti estis consolatio- 34 ⁵ And you have forgotten the con-
 nes quae uobis tamquam 35 solation, which speaketh to you,

xxx (RHS)
c.

xxx

ci.

(1-10) 11 38b – 40. (11-35) 12 1 – 5a.

Line 3: Scripsit Ranke: et ⁱⁿ montibus et ⁱⁿ correctiones
 fortasse Victorinae, non errorem emendantes sed
 variam lectionem exhibentes.

Line 11: Scripsit Ranke: xxx 709, 11

Line 19: Scripsit Ranke: auctorem

Line 23: Scripsit Ranke: contempta. Puncta ex pagina
 aduersa huic impressa. :: Blot transfer from previous page.
 This is to be ignored.

Line 27: Scripsit Ranke: Fort. iam S correxit ipsos in
 ipsum. Sed lectionem esse patet, non sphalma. ::
 themselves > himself

	filii loquitur dicens	1	as unto children, saying:
cii.	· Fili mi noli negligere dis-	2	My son, neglect not the dis-
	ciplinam dñi neque fati-	3	cipline of the Lord; neither be thou
	geris dum ab eo arqueris	4	wearied whilst rebuked by him,
	quem enim diligit dñs	5	⁶ For whom the Lord loveth, he
	castigat. Flagellat autē ^m	6	chastiseth. And he scourgeth
	omnem filium quem re-	7	every son whom he re-
	cipit.	8	ceiveth.
ciii.	· In disciplinam perseue-	9	⁷ Into discipline per-
xxxi	rantem tamquam filius	10	severe, as with his sons
	vobis offert dñs., Quis	11	God dealeth with you. For
	enim filius quem non	12	what son is there, whom the father
	corripit pater., Quod	13	doth not correct? ⁸ But
	si extra disciplinam	14	if you be without chastise-
	estis. Cuius participes	15	ment. Whereof all are
	facti sunt omnes. ergo	16	made partakers, then
	adulteri et non filii estis	17	are you bastards, and not sons.
ciiii.	· Deinde patres quidem	18	⁹ Moreover we have had
	carnis nostrae habui-	19	fathers of our flesh,
	mus eruditores et reue-	20	for instructors, and we reve-
	rebamur eos., Non mul-	21	renced them. Shall we not
	tos magis optemperaui-	22	much more obey
	mus patri spirituum	23	the Father of spirits,
	et uiuimus., Et illi qui-	24	and live? ¹⁰ And they in-
	dem in tempore paucor-	25	deed for a few
	um dierum secundum	26	days, according to
	uoluntatem suam eru-	27	their own pleasure, ins-
	diebant nos. hic autem	28	tructed us. But he,
	ad id quod utile est in reci-	29	for our profit, that we might
	piendo sc̄ificationem ei⁹	30	receive his sanctification.
cv.	· Omnis autem disciplina	31	¹¹ Now all chastisement
	in praesenti quidem ui-	32	for the present indeed seem-
	detur non esse gaudii	33	eth not to bring with it joy,
	sed moeroris., postea	34	but sorrow: but afterwards it will
	autem fructum pacis	35	yield the most peaceable fruit

(1-35) 12 5b – 11a.

Lines 9 & 10: Sripsit Ranke: **perseue~||rantem**.

Videtur V legere voluisse **perseue~||ran**te

Line 11: Sripsit Ranke: **xxxi** 710, 11

Lines 21 & 22: Sripsit Ranke: **mul~||tos** nonnisi sero
tempore correctorem invenit, qui obelum torqueret in

literam **s**.

I cannot understand this, nor see any obvious marks, except perhaps, just before the 'L' there is what might be a super script '**s**', where the scribe thought to condense 'multos' to 'ma^s', thinking better before the ink dried.

	simum exercitatis per eam reddit iustitiae	1 of justice, to them that are 2 exercised by it.	
xxxii (RHS)	Propter quod remissas manus. et soluta genua erigite. Et gressos rectos facite pedibus uestris ut non claudi- cans quis erret. magis autem sanetur	3 ¹² Wherefore let the drooping 4 hands, and the feeble knees 5 be stiffened, ¹³ And 6 step out with steady 7 feet: that not like one, lame, 8 you stumble; but 9 rather be healed.	xxxii
cvi.	·Pacem sequimini. Cum omnibus et sc̃imoniam Sine qua nemo uidebit dñm Contemplantes ne quis desit gratiae dī. ne qua radix amaritudinis sur- sum germinans impedi- et per illam inquinen- tur multi	10 ¹⁴ Follow peace. With 11 all men, and holiness. 12 Without which no man shall see God. 13 ¹⁵ Looking diligently, lest anyone 14 lack the grace of God; lest any 15 root of bitterness spring- 16 ing up do hinder, 17 and by it many be 18 defiled.	
cvi.	·Ne quis fornicator. aut profanus. ut esau qui propter unam escam uendit primitiua sua	19 ¹⁶ Lest there be any fornicator, or 20 profane person, as Esau; who 21 for one meal, 22 sold his birthright.	
xxxiii (RHS)	Scitote enim quoniam et postea cupiens heredita- re benedictionem re- probatus est. Non enī ^m inuenit paenitentiae lō- cum quamquam cum la- crimis inquisisset eam	23 ¹⁷ For know ye that 24 afterwards, desiring to inherit 25 the benediction, he 26 was rejected. For he 27 found no place of repent- 28 ance, although with tears 29 he had sought it.	xxxiii
cvi.	·Non enim accessistis ad tractabilem et accen- sibilem ignem et turbi- nem et caliginem et pro- cellam. Et tubae sonū ^m et uocem uerborum	30 ¹⁸ For you are not come 31 to what might be touched, and 32 a burning fire, and a whirl- 33 wind, and darkness, and 34 storm, ¹⁹ and the sound of a trumpet, 35 and the voice of words,	

(1-35) 12 1b – 19a.

Line 3: Scripsit Ranke: xxxii 711, 3

Line 23: Scripsit Ranke: xxxiii 711, 23

CVIII.

· quam qui audierunt ex-
cusauerunt se. ne eis fie-
ret uerbum,,

Non enim portabant quod
dicebatur. Et si bestia
tetigerit montem lapi-
dabitur. Et ita terribile
erat quod uidebatur,,

Moses dixit,, Extremus
sum et tremebundus

Sed accessistis ad sion mon-
tem et ciuitatem dei uiuen-
tis hierusalem caelestem

Et multorum milium an-
gelorum frequentiae
et ecclesiam primitiuo-
rum qui conscripti sunt
in caelis. Et iudicem
omnium domini et spiritus iusto-
rum perfectorum Et Tes-
tamenti noui,, Media-
torem iesum et sanguinis
sparsionem. Melius
loquentem quam abel.

xxxiii
lectio
cotidi-
ana.

Uidete ne recusetis loquentem

CX.

· Si enim illi non effugerunt
recusantes eum
qui super terram loque-
batur,, Multo magis
nos qui de caelis loquen-
tem nobis auertimur.

CXI.

· Cuius uox mouit terram
Tunc modo autem repro-
mittit dicens. Adhuc
semel ego mouebo. Non

1 which they that heard ex-
2 cused themselves, that the word
3 might not be spoken to them:

4 ²⁰ For they did not endure what
5 was said: And if even a beast
6 shall touch the mount, it shall
7 be stoned. ²¹ And so terrible
8 was that which was ^{said} seen,

9 Moses said: Terrified
10 I am, and I tremble.

11 ²² But you are come to mount
12 Sion, and to the city of the living
13 God, the heavenly Jerusalem,

14 And in the company of many
15 thousands of angels,

16 ²³ and to the church of the first-
17 born, who are written

18 in the heavens. And to God the
19 judge of all, and to the spirits of

20 the just made perfect, ²⁴ and of
21 the new testament. To Jesus the

22 mediator, and to the sprinkl-
23 ing of blood. Which

24 speaketh better than that of Abel.

25 ²⁵ See you reject not the speaker.

26 · For if they escaped not

27 who refused him

28 that spoke upon the

29 earth. Much more shall

30 not we, that turn away from him

31 that speaketh to us from heaven.

32 ²⁶ Whose voice shook the earth.

33 But now he promis-

34 eth, saying: Yet once

35 more, and I will shake: Not

(1-35) 12 19b – 26a.

Line 2: Scripsit Ranke: ~~se~~ ne textui nostro inscribi poterat.
:: Comma here required.

Line 8: Scripsit Ranke: ~~uidebatur~~ lectio singularis seruari
debit. Vulgate supports the original, ignore this edit.

Line 25: Scripsit Ranke: ~~xxxiii~~ 712, 23. Uidete. Puncta
capitis ~~xxxiii~~ nisi fallor, initium indicant. Ad
marginam correspondet siglum

	solūm terram. Sed et caelum,,	1 only the earth. But 2 heaven also.
cxii.	·Quod autem adhuc semel dicit declarat. mobiliu ^m translationem tamqua ^m factorum ut maneant ea quae sunt immobilia Itaque regnum immobilem suscipientes,, habemus gratiam per quam ser- uiamus. placentes dō ⁊ cum metu et reuerentia Etenim dñs noster ignis con- sumens est,,	3 ²⁷ And in that he saith: Yet once more, 4 he signifieth: the removal of 5 what is shaken, as of what has 6 been made, that what is 7 unshaken may stand. 8 ²⁸ Therefore receiving an immove- 9 able kingdom: We have 10 grace; whereby let us 11 serve, pleasing God, ⁊ 12 with fear and reverence. 13 ²⁹ For our God is a con- 14 suming fire.
Lect. COTIDI- ANA.		In Deuteronomy
cxiii.	·CARITAS FRATERNITATIS p maneat. et hospitalita- tem nolite obliuisci,, er hanc enim placuerūt quidam angelis hospitio receptis,, mementote uinctorum tamquam simul uincti. et labo- rantium tamquam et ip- si in corpore morantes	15 ¹³ ¹ Let the charity of the brother- 16 hood abide, ² And hospitality do 17 not forget; 18 For by this some, being not aware 19 of it, have pleased and entertained 20 angels. ³ Remember them that are 21 in chains, as if you were chained 22 with them. And them belabo- 23 ured, as being yourselves also 24 in that body.
xxxv (RHS)		xxxv
cxiiii.	·HONORABILE CONUBIUM In omnibus et torus in- maculatus,, fornicato- res enim et adulteros iudicauit dñs,, Sint mo- res sine auaritia. con- tenti praesentibus	25 ⁴ Let marriage be honourable 26 In all things, and the bed 27 undefiled. For forni- 28 cators and adulterers 29 God will judge. ⁵ Let your man- 30 ners be without greed, con- 31 tented with what you have;
cxv.	·Ipse enim dixit non te de- seram. neque derelin- quam. ita ut confidenter dicamus. dñs mihi adiutor est	32 For he hath said: I will not desert 33 thee, neither will I forsake 34 thee. ⁶ so that we may confidently 35 say: the Lord is my helper:

(1-14) 12 26b – 28. (15-35) 13 1 – 6a.

Line 8: Scripsit Ranke: immobilem

Line 13: Scripsit Ranke: noster inutuli obelo turpatum.

Line 20: Scripsit Ranke: xxxv 713, 20

Line 35: Scripsit Ranke: C [adiutor] est

	NON TIMEBO QUID FACIAT MIHI HOMO.	1 I will not fear what man shall 2 do to me.
CXVI.	· MEMENTOTE PRAEPOSITO- RUM VESTRORUM QUI VOBIS LOCUTI SUNT VERBUM Dī QUORUM INTUENTES EXITUM CONVERSATIONIS IMITAMI- NI FIDEM.,	3 ⁷ Remember your prelates 4 who have spoken 5 the word of God to you; 6 Consider the outcome 7 of their life, and imitate 8 their faith
CXVII. xxxvi ÷	· IHS XPS HERI ET HODIE IPSE ET IN SAECULA ÷ DOCTRINIS VARIIS ET PEREGRINIS NOLI- TE ABDUCI.,	9 ⁸ Jesus Christ, yesterday, and today; 10 and the same for ever, ÷ by doc- 11 trines various and strange, be 12 not led astray.
CXVIII.	· OPTIMUM ENIM EST GRATIA STABILIRI. COR NON ESCIS QUAE NON PROFUERUNT AMBULANTIBUS IN EIS.	13 ⁹ For it is best to be established 14 with grace. By the heart, not by 15 meats; which have not profited 16 those that live by them.
CXVIII.	· HABEMUS ALTARE DE QUO EDERE NON HABENT POTES- TATEM., QUI TABERNACU- LO DESERVUNT. QUORUM ENIM ANIMALIUM INFERTUR SAN- QUIS PRO PECCATO. IN SCĀ PER PONTIFICEM., HORUM COR- PORA CREMANTUR EXTRA CASTR., PROPTER QUOD ET IHS UT SCĪFICARET SUUM SANGUINEM POPULUM. EX- TRA PORTAM PASSUS EST.,	17 ¹⁰ We have an altar, whereof 18 they have no power 19 to eat. Who serve 20 the tabernacle, ¹¹ for of those 21 beasts, whose blood is 22 brought, for sin, into the Holies by 23 the high priest, the bodies 24 are burned outside the 25 camp. ¹² Wherefore Jesus 26 also, that he might sanctify the 27 people by his own blood, suf- 28 fered outside the gate.
CXX.	· EXEAMUS IÇITUR AD EUM EXTRA CASTRA. INPROPERI- UM EIUS PORTANTES., NON ENIM HABEMUS HIC MA- NENTEM CIVITATEM SED FUTURA INQUIRIMUS. PER IPSUM ERÇO OFFERAMUS	29 ¹³ Let us go forth therefore to him 30 outside the camp, bearing 31 his reproach. 32 ¹⁴ For we have not here a 33 lasting city, but 34 we seek one that is to come. 35 ¹⁵ By him therefore let us offer

(1-35) 13 6b – 15a.

Line 10: Scripsit Ranke: xxxvi 714, 10. Ante DOCTRINIS
siglum ÷ cernitur, capitis xxxvi initium indicans

xxxvii (RHS)
cxxi.

hostiam laudis semper
 δο., ἰδ est fructum la-
 biorum confitentium
 nomini eius., Benefi-
 centiae autem et com-
 munionis nolite obliui-
 ci. talibus enim hostiis
 promeretur δς

·Oboedite praepositis
 uestris et subiaccite eis
 ipsi enim peruisilant qua-
 si rationem pro animabus
 uestris reddituri., Ut
 cum gaudio hoc faciant
 et non gementes hoc
 enim non expedit uobis
 orate pro nobis.

cxxii.

·Confidimus enim quia
 bonam conscientiam ha-
 bemus. In omnibus bene
 uolentes conuersari
 amplius autem deprae-
 cor uos hoc facere ut quo
 celerius restituar uobis

xxxviii (RHS)
cxxiii.

·δς autem pacis. qui edu-
 xit de mortuis pastore^m
 magnum ouium in san-
 guine testamenti aeter-
 ni. δñm. n̄. ih̄m. ^{xpm} Aptet uos
 in omni bono. ut faciat^s
 uoluntatem eius faci-
 ens in uobis quod placuit
 coram se per ih̄m xpm
 cui gloria in saecula
 saeculorum.,

1 the sacrifice of praise always
 2 to God. That is, the fruit of
 3 lips confessing to
 4 his name. ¹⁶ Do good
 5 works and of participation in
 6 fellowship, be not forgetful;
 7 for by such sacrifices
 8 God's favour is obtained.

9 ¹⁷ Obey your pre-
 10 lates, and be subject to them.
 11 For they keep watch as
 12 being to render an account
 13 of your souls. That
 14 they may do this with joy,
 15 and not with grief, for
 16 this is not expedient for you.
 17 ¹⁸ Pray for us.

18 For we trust
 19 we have a good con-
 20 science. Being willing to
 21 behave ourselves well in all
 22 things. ¹⁹ And I beseech you the
 23 more to do this, that I may
 24 be restored to you the sooner.

25 ²⁰ And the God of peace, who brought
 26 back from the dead the great
 27 pastor of the sheep, in the
 28 blood of the everlasting test-
 29 ament, our Lord Jesus, ^{Christ²¹} Fit you
 30 in all goodness, that you
 31 may do his will; doing
 32 in you that which is well pleasing
 33 in his sight, through Jesus Christ,
 34 to whom is glory for ever
 35 and ever.

xxxvii

xxxviii

(1-35) 13 15b – 21.

Line 9: Scripsit Ranke: xxxvii 715, 9

Line 25: Scripsit Ranke: xxxviii 715, 25

Line 29: Scripsit Ranke: Inc. [ih̄m] xpm

xxxviii
cxxxiii
cxxxv

· ROGO AUTEM VOS FRATRES
· UT SUFFERATIS VERBUM
SOLACII. ET ENIM PER PAU-
CIS SCRIBSI VOBIS. COGNOS-
CITE FRATREM NOSTRUM
TIMOTHEUM VOBIS DEMIS-
SUM,, Cum quo si celeri-
us uenerit uidebo uos
SALUTATE OMNES PRAEPOSI-
TOS VESTROS ET OMNES SCOS
SALUTANT VOS DE ITALIA.
GRATIA CUM OMNIBUS VOBIS

EXP. AD HEBRAEOS

FELICITER

(1-12) 13 22 – 25.

Line 1: Scripsit Ranke: xxxviii 716, 1.

Brevis for the Epistle To The Hebrews, taken from the Codex Amiatinus.

I De xpo quod ds sit circa iudeos exortatio multiformis.
II De supplicis quae euadere neque sunt praecorua xpi contemptores.
III De saluatore cui subiecta sunt omnia omnisque ipse per passionem subiectus est.
IIII De passione per quam destruxit diabolum sibi fratres instruit.
V De plebe gentium domum xpi esse disseruit.
VI De terra reppromissionis quam iudeus per fidem ingredi exhortator.
VII De sacramento diei septimi et millesimo anni.
VIII De uerbo diuino, quod soluū potest crimina expiare credentium.
IIII De iudeis quos prae omni xpi oportuit uenerari.
X De hebreis quod ignorauerint dm̄ et fuerint sine iudicio caeci.
XI De cruce xpi quam denū in peccatis post penitentiae indulgentiam sustinet.
XII De exhortatione ministerii scorum, et de dno ius iurandum.
XIII De filio di, qui melchisedech non in merito comparatus.
XIIII De inuolutione legis ueteris et sacerdotii.
XV De promissione sacerdotii melioris testamenti.
XVI De uno sacerdote qui est in cunctis ac ueris sacerdotibus xpi.
XVII De nouo testamento quod fuerit iam dudum ore prophetico reppromissum.
XVIII De tabernaculo et tabulis ueteris testamenti.
XVIII De annuiali sacrificio quod ex deuteronomio sacerdotum principes celebrabant.
XX De sanguine salutari quod ueteris uitae crimina purgat.
XXI De nouo testamento per quod animas diuino sanguine purficari testatur.
XXII De saluatore qui solius terminum peccatis inponentibus apparere non cessat.
XXIII De lege ueteri q̄ nouae legis typum habuit ac habere monstratur.
XXIIII De sacrificio laudis quod est offerendum post indulgentiam peccatorum.
XXV De exortatione credentium et incredulorum iuris iure supplicium.
XXVI De contemptoribz nouae legis, quod non temporale ut ueteres sustinebant sed perpetuum supplicium mereant.
XXVII De perseuerantia fidei exortatio.
XXVIII De typis ueteris fidei nouae quae proprietatis exortatio.
XXVIII De uictoris ueterum bellatorum et strages infirmorum.
XXX De ira immanum iudeorum quae ne in scos usq̄ quaq̄ celebrant.
XXXI De spu sco eiusdemq̄ ueritatis doctrina perpetua.
XXXII De do quem nullus nisi uixerit sc̄le uidere ualebit.
XXXIII De penitentia quae nisi in ista uita medellae remedium non potest inuenire.
XXXIIII De regno di quod praeter pios nullus poterit possidere.
XXXV De duplici castitate superna diuinitat et humilis.
XXXVI De spiritali doctrina q̄ scorum fore esca disseruit.
XXXVII De sollicitudine alterna cleri diuinitat et plebis.
XXXVIII De adsumptione sps sci, quos in aeterna uita non potest inueniri.
XXXVIII De uerbo solacii, quem cum timotheo una commendat.

1 ²² And I beseech you, brethren,
2 that you suffer this word of
3 consolation. For I have written
4 to you in a few words. ²³ Know
5 ye that our brother
6 Timothy has been released to
7 you. With whom, if he come
8 soon, I will see you.
9 ²⁴ Salute all your pre-
10 lates, and all the saints.
11 Those from Italy salute you.
12 ²⁵ Grace be with you all.

13

14

15 END. TO THE HEBREWS

16

17

18

HAPPILY

Of Christ, who is divine, there are various exhortations to the Judeans.
Of the punishments which the despisers of the heralds of Christ do not escape.
Of the saviour to whom all things are subject, and of all things he himself is subject to through passion.
Of the passion by which he destroyed the devil and how he instructs his brothers.
How he argued that the people of the nations were of the house of Christ.
Of exhorting the Judeans to enter the promised land by faith.
Of the sacrament of the seventh day of the thousandth year.
Of the divine word, which alone can atone for the crimes of those who believe.
Of the Judeans, to whom it was necessary to venerate Christ above all others.
Of the Hebrews, who were ignorant of God, and were blind without judgment.
Of the cross of Christ, which once again supports the indulgence of sinners after repentance.
Of the exhortation of the ministry of the saints, and of swearing by their lord.
Of the son of God, who was not compared to Melchizedek in merit.
Of the change of the old law and the priesthood.
Of the promise of the priesthood of the better testament.
About the one priest who is among all the true priests of Christ.
Of the new testament which was promised long ago by the mouth of the prophet.
Of the Tabernacle and the Tablets of the Old Testament.
Of the annual sacrifice which the chief priests celebrated from Deuteronomy.
Of the saving blood which cleanseth the sins of the old life.
Of the New Testament, by which it is testified that souls are purified by the divine blood.
About the saviour who does not cease to appear only to those who impose a limit on sins.
Of the old law which had the type of the new law, and is shown to have it.
Of the sacrifice of praise which is to be offered after the remission of sins.
Of the exhortation of believers and unbelievers to be punished by fire.
Of the contemptors of the new law, that they will not endure temporal punishment like the old, but deserve eternal punishment.
Of exhortation to persevere in faith.
Of the types of the old faith of the new which is the exhortation of propriety.
Of the victories of old warriors and the destruction of the weak.
Of the wrath of the inhuman Judeans, who do not celebrate the saints in any way.
Of the perpetual doctrine of the Holy Spirit and the same truth.
Of God, whom no one can see unless he lives a holy life.
Of repentance, which without this healing life can never be found.
Of the kingdom of God, which none but the pious can possess.
Of the double chastity of the superior and the humble.
Of how he argued about the spiritual teaching that would be the food of the saints.
Of the alternate concern of the clergy and the people.
Of the taking up of those who cannot be found in eternal life.
On the word of comfort, which he recommends together with Timothy.

Note: This signature has only 4 folios, or 8 leaves so it ends here, having only 16 pages instead of the 20 expected.

Line 1:

Ra: 331:25

XXXV

The codex is made up of fifty signatures, each, with the exception of just two, has exactly five folios, making ten leaves, or twenty pages. A single folio, at both front and back, forms the fly-sheet, and the board liner. The strange signatures, one of four folios, and one of two **and a half**, are totally out of place unless they serve a special purpose. It seems that originally this codex may have ended with the Pauline epistles, and these two odd signatures form a bridge between 'The Gospel', and the 'Pauline Epistles', and the second part, which comprised 'The Acts of the Apostles', the 'Catholic Epistles', and 'The Apocalypse'.

At the beginning, the first two signatures are not numbered, but the second one is signed off, on its otherwise blank last page with a little Jerusalem cross, the like of which, Victor signed off things he had completed. These two signatures do not contain scriptural text, but comprise parts which Victor, in his preface admits to composing. That is, 'The Victorian Preface', 'The Canon Tables', and 'The List of Headings', all of which apply only to 'The Gospel'.

The structure here supports Victor's claim that he added, and altered nothing, save for the system of numbering, the list of headings, and a somewhat garbled explanation on how to use them.

One would have expected, and it may have been the early intent, that the Gospel, and its introductory additions were to be given under its own cover, as indeed, at least three other versions were. The Gospel, indeed does close on page 358, and signature XVII closes on page 360. However, a decision was made early, not to use the two and a bit spare pages for an epilogue, but rather, the scribes continued directly with a tabulation of readings from the Pauline Epistles. That lectionary calendar, would, at first sight seem, as it seemed to me, to bind the Pauline Epistles to the Gospel, but there is another viewpoint.

When planning a lesson, it would be very useful to be able to have the lectionary open at the same time that the Epistles are examined. In a single book, that would not be possible. Here it could be like in an encyclopedia, to have the index as a separate volume. Volume One, 'The Gospel', could have used the lectionary as an index to Volume Two, the 'Pauline Epistles'. As a hand held book, one thousand and six pages of fine vellum would still be excessive. Using 80 gm paper, the book, without covers is a mighty tome, three inches thick, or seventy five millimeters. Hardly a pocket book.

Likewise, where the two queer signatures are, it seems as if there was quite definitely a separation between the Pauline Epistles and what is clearly, an epilogue: The Acts, The Catholic Epistles, and The Apocalypse.

Overleaf, I offer a diagram of how the Codex is constructed now, and it is thus easy to see how this was originally a set of three volumes.

	Front Board B Front Fly b	Front Board A Front Fly a
Stitching		1
Stitching	10	11
	20	21
Stitching	30	31
✚	40	41
Stitching	50	51
II	60	61
Stitching	70	71
III	80	81
Stitching	90	91
III	100	101
Stitching	110	111
V	120	121
Stitching	130	131
VI	140	141
Stitching	150	151
VII	160	161
Stitching	170	171
VIII	180	181
Stitching	190	191
VIII	200	201
Stitching	210	211
X	220	221
Stitching	230	231
XI	240	241
Stitching	250	251
XII	260	261
Stitching	270	271
XIII	280	281
Stitching	290	291
XIII	300	301
Stitching	310	311
XV	320	321
Stitching	330	331
XVI	340	341
Stitching	350	351
XVII	360	361
Stitching	370	371
XVIII	380	381
Stitching	390	391
XVIII	400	401
Stitching	410	411
XX	420	421
Stitching	430	431
XXI	440	441
Stitching	450	451
XXII	460	461
Stitching	470	471
XXIII	480	481
Stitching	490	491
XXIII	500	501
Stitching	510	511

Stitching	510	511
XXV	520	521
Stitching	530	531
XXVI	540	541
Stitching	550	551
XXVII	560	561
Stitching	570	571
XXVIII	580	581
Stitching	590	591
XXVIII	600	601
Stitching	610	611
XXX	620	621
Stitching	630	631
XXXI	640	641
Stitching	650	651
XXXII	660	661
Stitching	670	671
XXXIII	680	681
Stitching	690	691
XXXIII	700	701
Stitching	708	709
XXXV Note 1	716	717
Stitching	722	723
XXXVI Note 2	726 Note 2	727 Note 2
Stitching	736	737
XXXVII	746	747
Stitching	756	757
XXXVIII	766	767
Stitching	776	777
XXXVIII	786	787
Stitching	796	797
XL	806	807
Stitching	816	817
XLI	826	827
Stitching	836	837
XLII	846	847
Stitching	856	857
XLIII	866	867
Stitching	876	877
XLIII	886	887
Stitching	896	897
XLV	906	907
Stitching	916	917
XLVI	926	927
Stitching	936	937
XLVII	946	947
Stitching	956	957
XLVIII	966	967
Stitching	976	977
XLVIII	986	987
Stitching	996	997
L	1006	Back Fly a
Stitching	Back Fly b	Back Board A
Fly & Board	Back Board B	

Note 1: This signature has only four folios, as compared with five which all others, except this and the next have. The total number of leaves, in these two signatures comes to thirteen, or twenty-six pages.

Note 2: The leaf numbered 727/728, belonging to this signature has been discarded, so the number is missing. The next signature, then is allocated 727/728 for the first leaf. Clearly something strange has happened here. This was a small signature, only 3 folios, but here further reduced to 2½, or 5 leaves, or 10 pages.

For clarity, pages 510/511 are duplicated where the left column overflows into the right column.

Volume II: The Pauline Epistles.

This is the second of three volumes which were bound together as one book.

The Latin is faithfully copied, line by line, and page by page, in a font which represents the original manuscript hand. Some of the abbreviations have been expanded, according to Ranke, but in a style which is sympathetic to the manuscript. Also some blatant errors and omissions therein have been corrected.

An English translation, strongly based on the Douay - Rheims is added in the right hand column, synchronised as closely as possible with the Latin column.

This has required some abbreviation of the English, and sometimes some torture of the language, where the Latin phraseology differs grossly from the English.

Codex Bonifatius I, Codex Fuldensis, or Victor Codex are some of the titles given to the Latin Vulgate New Testament composed by Victor of Capua, using a Tatianic harmonised Gospel in the place of the four we find today.

The state of the text, and the style of the hand indicate that this is a copy of Victor's Testament, and not the original, about which he writes in his preface.

What is certain is that this is the very book used by Saint Boniface in his mission to Germany and the Low Countries.

Its general appearance, style of script, and general lack of comments in a hand, other than that of Saint Boniface, suggest that this was a new copy, probably made in the region of Durham, in Northern England, when he received it.

It is likely that it was made specially for his mission.

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